

LINGUISTIC SURVEY OF INDIA.

VOL. IX.

INDO-ARYAN FAMILY

CENTRAL GROUP.

PART III.

THE BHĪL LANGUAGES,

INCLUDING KHĀNDĒŚĪ, BANJĀRĪ OR LABHĀNĪ, BAHRŪPIĀ, &c.

Agents for the sale of Books published by the Superintendent of Government Printing, India, Calcutta.

IN ENGLAND.

E. A. ARNOLD, 41 & 43, Maddox Street, Bond Street,
London, W.
CONSTABLE & Co., 10, Orange Street, Leicester Square, W.C.
GRINDLAY & Co., 54, Parliament Street, London, S.W.
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CALCUTTA :
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET.

Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

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| " | Part I. Western Hindī and Punjābī. |
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MAP.

Map illustrating the distribution of the Bhil dialects and of Khāndēṣī To face p. 1.

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ऐ *ai*, ओ *o*, औ *ō*, औ *au*.

क *ka* ख *kha* ग *ga* घ *gha* ङ *ṅa* च *cha* छ *chha* ज *ja* झ *jha* ञ *ña*
ट *ṭa* ठ *ṭha* ड *ḍa* ढ *ḍha* ण *ṇa* त *ta* थ *tha* द *da* ध *dha* न *na*
प *pa* फ *pha* ब *ba* भ *bha* म *ma* य *ya* र *ra* ल *la* व *va* or *wa*
श *śa* ष *ṣha* स *sa* ह *ha* ङ *ṅa* ढ *ḍha* ञ *ña* ण *ṇa*.

Visarga (:) is represented by *h*, thus क्रमः *kramaśah*. Anuswāra (◌̣) is represented by *m*, thus सिंह *simh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *bangśa*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मेँ *mẹ̄*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا <i>a</i> , etc.	ح <i>j</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع <i>‘</i>
ب <i>b</i>	ڄ <i>ch</i>	ڌ <i>ḍ</i>	ڙ <i>ṛ</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ه <i>h</i>	ز <i>z</i>	ز <i>z</i>	ص <i>s</i>	ف <i>f</i>
ت <i>t</i>	ڙ <i>kh</i>		ڙ <i>zh</i>	ض <i>z</i>	ق <i>q</i>
ٺ <i>ṭ</i>				ط <i>ṭ</i>	ک <i>k</i>
ث <i>s</i>				ظ <i>z</i>	گ <i>g</i>
					ل <i>l</i>
					م <i>m</i>
					ن <i>n</i>
					و when representing <i>anunāsika</i> in Dēva-nāgarī, by ~ over nasalized vowel.
					و <i>w</i> or <i>v</i>
					ه <i>h</i>
					ی <i>y</i> , etc.

Tanwīn is represented by *n*, thus فَاوْرَان *fauran*. Alif-i maqṣūra is represented by *ā*;— thus, دَاوَا *da‘wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَنْد *banda*. When pronounced, it is written,—thus, گُنَا *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बान *ban*, not *banā*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh’tā*, pronounced *dēkhtā*; (Kāś-mirī) चूह *chūh*; कर् *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhatḥ*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(a) The *ts* sound found in Marāṭhī (च), Puṣṭō (ڄ), Kāśmīrī (چ, च), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.

(b) The *dz* sound found in Marāṭhī (ज), Puṣṭō (ڄ), and Tibetan (ཅ) is represented by *dz*, and its aspirate by *dzʰ*.

(c) Kāśmīrī چ (چ) is represented by *ñ*.

(d) Sindhī ڄ, Western Panjābī (and elsewhere on the N.-W. Frontier) چ, and Puṣṭō ڄ or چ are represented by *n*.

(e) The following are letters peculiar to Puṣṭō :—

ٺ *t*; ڄ *ts* or *dz*, according to pronunciation; ڇ *q*; ڙ *r*; ڙ *zh* or *g*, according to pronunciation; ڻ *sh* or *kh*, according to pronunciation; ڻ or ڻ *n*.

(f) The following are letters peculiar to Sindhī :—

ٻ *bb*; ٻ *bh*; ٺ *th*; ٺ *t*; ٺ *th*; ڀ *ph*; ڄ *jj*; ڄ *jh*; ڄ *chh*; ڄ *ñ*; ڄ *dh*; ڄ *q*; ڄ *dd*; ڄ *qh*; ڪ *k*; ڪ *kh*; ڳ *gg*; ڳ *gh*; ڳ *n*; ڳ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā, represents the sound of the *a* in *all*.

ă, „ „ „ *a* in *hat*.

ě, „ „ „ *e* in *met*.

ô, „ „ „ *o* in *hot*.

e, „ „ „ *é* in the French *était*.

o, „ „ „ *o* in the first *o* in *promote*.

ö, „ „ „ *ö* in the German *schön*.

ü, „ „ „ *ü* in the „ *mühe*.

th, „ „ „ *th* in *think*.

dh, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

PART III of Volume IX of the Linguistic Survey is in reality a supplement to Part II which deals with Rājasthānī and Gujarātī. It is devoted to the numerous Bhīl languages of Central and Western India and to the Khāndēśī spoken in the district of Khandesh. Certain of the so-called 'Gipsy Languages,' *viz.*, Bāorī, Habūrā, Pār'dhī, and Siyālgirī, have been discovered to be varieties of Bhīlī and have been classed with that language. These are spoken by wandering tribes in widely separated parts of India, some of the specimens coming from Lahore in the Punjab, while another comes from Midnapore in Bengal.

The volume concludes with an account of the dialect of the wandering carriers known as Banjārās or Labhānās. This is evidently a corrupt form of the Rājasthānī spoken in the North-West of Rajputana.

The sections dealing with Bhīlī and with Khāndēśī have been in the first instance prepared by my Assistant Dr. Sten Konow, of Christiania, Norway; I have edited them throughout, and have added a few remarks here and there. As General Editor of the series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in these sections. The remainder of this part has been prepared by myself.

I take this opportunity of recording my obligations to Mr. A. H. A. Simcox of the Indian Civil Service for a valuable series of excellent and carefully prepared specimens illustrating several of the Bombay Bhīl dialects.

GEORGE A. GRIERSON.

BHİL DIALECTS AND KHĀNDEŚĪ.

The border country between Rajputana, Central India, the Central Provinces, and the Bombay Presidency is inhabited by many tribes known under various names, such as Bhīls, Ahirs, and so forth.

Their home may be described as an irregularly shaped triangle, with the apex in the Aravalli Hills, and the base roughly corresponding to the south-eastern frontier of the district of Khandesh. The frontier line goes south-westwards from the Aravalli Range, including the south-eastern corner of Sirohi, and, farther to the south, including Mahikantha and the eastern portion of Rewakantha. The population of the Surat District and the Surat Agency, and of the Nawsari division of the Baroda State, is mostly Bhil, and we also find them in Thana and Jawhar, and even further south, in Ahmednagar. From the south of Dharampur, in the Surat Agency, the frontier of the Bhil-Ahir country proper turns first eastward and then northward including the north-western strip of the district of Nasik. It then crosses Nasik, leaving the greater—southern—part of that district to Marāṭhī, follows the south-eastern frontier of Khandesh, includes a strip of the Melkapur *Taluka* of Buldana and the Burhanpur *Tahsil* of Nimar. Thence it turns northwards to the Nerbudda. In Bhopawar, however, Nimārī is spoken in a large, circular, area to the west of the Nimar district. The frontier line then follows the Nerbudda towards the east, and then goes northwards to the Vindhya, where it turns westwards up to near the town of Indore, whence it runs in an irregular bow up to the Aravalli Hills, including the western portion of Jhabua and Ratlam, Banswara and the west of Partabgarh, Dungarpur and the hilly tracts of the Mewar State.

Outside of this territory we find Bhil tribes in various districts of Berar, and similar dialects are spoken by wandering tribes in the Punjab, the United Provinces, and even in the Midnapore district of Bengal. Ahirs are found all over Northern India, but it is only in Cutch that their dialect resembles that spoken by the various Bhil tribes and by the inhabitants of Khandesh.

The number of speakers of the various dialects will be given in detail in the following pages. We shall here only state the general results.

Number of speakers.

They are as follows:—

Bhil dialects	2,689,109
Khāndēśī (and its sub-dialects)	1,253,066
TOTAL	<u>3,942,175</u>

The dialects in question are mostly bounded towards the north and east by the various dialects of Rājasthānī, towards the south by Marāṭhī, and towards the west by Marāṭhī and Gujarātī.

Among the dialects spoken within the territory sketched above there is one, *viz.*,

Relation to other Indo-Aryan vernaculars. Khāndēśī, which has hitherto been classed as a form of Marāṭhī. The ensuing pages will, however, show, on the

one side, that the so-called Bhil dialects gradually merge into the language of

Khandesh, on the other that Khāndēśī itself is not a Marāṭhī dialect. Several suffixes, it is true, are identical with those used in Marāṭhī. But most suffixes and the inner form of the language more closely agree with Gujarātī and Rājasthānī.

The northern and eastern dialects connect Gujarātī with Rājasthānī, while, in the west, there runs a continuous line of dialects southwards towards the broken Marāṭhī dialects of Thana. The influence of Marāṭhī increases as we go southwards, and these forms of speech are thus a link between that language and Gujarātī. This latter language is, however, everywhere the original base, and the gradual approaching the principles of Marāṭhī in structure and inflexional system seems to be due to a secondary development. It should, however, be remembered that the inner Indo-Aryan languages and those of the outer circle have, at an early date, met and influenced each other in Gujarat and the adjoining districts.

The relation existing between the dialects in question and other Indo-Aryan vernaculars will be defined in greater detail in the ensuing pages. In this place we must confine ourselves to some general remarks.

The short *a* has, in many dialects, the broad sound of *o* in 'hot.' Thus, *pōg* and *pag*,
Pronunciation.
foot. The same is the case in Rājasthānī dialects and in Kōṅkanī, but usually not in those dialects where the Marāṭhī influence is strongest. *Ē* takes the place of *a* in Sirohi, and also, to some extent, in Jhabua.

The palatals commonly become *s*-sounds, especially in the north. The same is the case in Gujarātī and Rājasthānī dialects, and we may also compare the pronunciation of *ch* and *j* as *ts* and *dz*, respectively, in Marāṭhī and in the Charōtari dialects of Gujarātī.

S very commonly developes to a sound which is described as something between *h* and *s*. The real sound seems to be that of *ch* in 'loch.' This pronunciation is quite common everywhere in the eastern part of Gujarāt. As we go westwards and eastwards, this sound becomes an ordinary *h* as in some dialects of Gujarātī and Mālvī. In the south, on the other hand, an *s* usually remains. The letter *h* itself is very commonly dropped, as is also the case in Gujarātī and Rājasthānī dialects.

There is a strong tendency to substitute hard for soft mutes. This is especially the case with soft aspirates, and forms such as *kōḍō* or *khōḍō*, instead of *ghōḍō*, a horse, are quite common. There are also many instances of the hardening of unaspirated soft letters. Thus *litō* and *lidō*, taken; *tāhī* and *ḍāhī*, a cow, and so on. The palatal *j* seems to be especially apt to be hardened, and is very often pronounced as an *s*. The emphatic particle *ch* in Khāndēśī is perhaps due to this tendency and is not identical with the Marāṭhī *ts*.

In many dialects a medial *r* is frequently elided, as in *kōi*, for *kari*, having done; *mōñ*, for *marñ*, I may die; *dūu*, for *dūr*, far; all of which are quoted from the Mawchī of Khandesh.¹

These last two peculiarities,—the hardening of soft mutes, and the elision of medial *r*,—also occur in the languages of North-Western India (Sindhī, Lahndā, and Piśācha), as well as in some dialects of Bengali (notably Rājbangsī), all of which belong to the Outer Band of Indo-Aryan Languages.

¹ See also pp. 69, 84, 105, 110, 119, and 158.

The inflexion of nouns is mainly the same as in Gujarātī. In the south we find some instances of the use of the Marāṭhī oblique form, not, however, as a regular feature. Khāndēśī has developed a separate oblique form of the plural ending in *ēs* or *s*. In Ahirī we find a similar form ending in *ē*. An *s* is very often added to the base in many dialects; thus, *bā* and *bās*, a father. Similar forms are common in the Marāṭhī dialect of the Central and Northern Konkan.

Nouns.

Strong masculine bases form their plural in *ā* as in Gujarātī. In the dialects spoken in the southern part of Rewakantha, in Khāndēśī, and in the Bhil dialects spoken between that district and the sea, however, we also find the Marāṭhī form ending in *ē*.

The case suffixes are the same as in Gujarātī. As in some Gujarātī dialects, the ablative suffix is usually inflected in the same way as the genitive suffix. In addition to the form *thō*, etc., it also occurs as *hō*, etc., compare Rājasthānī. The *n* of the suffix *nē* of the dative is often replaced by *l* especially in the south and west. It then also sometimes assumes the Marāṭhī form *lā*.

The suffixes of the genitive and the dative are usually *nō* and *nē*, respectively. There is also another pair of suffixes *hō* and *hē*, respectively. These suffixes are apparently confined to the west, from Sunth and southwards. We meet them again in the broken Marāṭhī dialects of the Northern Konkan.

The personal pronoun of the first person usually forms its nominative singular as in Gujarātī; thus, *hū*, I, with several slightly varying forms. We also find forms such as *mū* in the dialects which lead over to Mālvi, and in the south and west the Marāṭhī form *mī* gradually gains ascendancy.

Pronouns.

The present tense of the verb substantive is *chhū*, etc., in Gujarātī and Eastern Rājasthānī, and *hū*, etc., in Western Rājasthānī. The future tense is usually formed by adding an *s*-suffix in those dialects where 'I am' is *chhū*, and an *h*-suffix where the corresponding form is *hū*. Periphrastic future forms are used besides, an inflected *lō* being added in the east, and an indeclinable *lā* in the west. We also find a *gō*-suffix in Mālvi and some dialects of Mārwāri.

Verbs.

All these forms occur in the various Bhil dialects. The *h*-form of the present tense of the verb substantive prevails in the dialects spoken in the Aravalli Hills, and neighbourhood, such as Mag^ari and Nyār; in the hilly tracts of the Mewar State, in Partabgarh, Ratlam, and Dhar. It is further the common form in the Bhil dialects of Mahikantha, the Sunth State of Rewakantha; the Nōri dialects of Ali Rajpur; the Māwchī dialect of Khandesh, and the various forms of Bhilī spoken in the Nausari Division of the Baroda State and neighbourhood, such as Rānī, Chōdhri, Gāmṭi, Naik^aḍi. The Marāṭhī forms of the verb substantive begin to be used in the south, and are prevalent in most forms of Kōnkanī.

The future is formed by adding an *h*-suffix in most of these dialects. In the north, however, in Merwara, we find the Jaipuri future ending in *lō*, and in Ratlam, Partabgarh and Dhar we have the *gō*-future of Mālvi.

The *chh*-form of the verb substantive often replaces the initial *chh* with *s*. The *s*-form prevails in the Bhil dialects of the Panch Mahals, Jhabua, Chhota Udaipur, and

Rajpipla, and the *chh*-form in the Lunawada and Baria States of Rewakantha; in Ali Rajpur, Barwani, and over the greater portion of Khandesh.

The future is formed by adding an *h*-suffix in the Panch Mahals, Jhabua, Chhota Udaipur, and Rajpipla. An *s*-suffix is adopted in Lunawada, Bharia, Khandesh, Ali Rajpur, and Bharwani, in the latter district the *gō*-suffix of Nimārī and Mālvī being used as well.

The present tense of finite verbs is commonly formed as in Gujarātī and Rājasthānī by adding the verb substantive to the old present. In the west and south there is, however, a tendency to substitute the present participle for the old present, first apparently in the plural, and then, afterwards, in the whole tense. Khāndēsī has remained in the intermediate stage, and has regularly forms such as *paḍas*, he falls; *paḍ^atas*, they fall. Further details will be found later on.

The past tense is usually formed as in Gujarātī. As in that language and in Eastern Hindī, a suffix *nō* or *ṇō* is used as well as the ordinary *yō*-suffix. *Lō* is often substituted for *nō*, just as *l* and *n* interchange in the suffix of the dative.

The *nō*-suffix is occasionally also used in the present tense. It is not certain whether it is identical with the *l*-suffix in Marāṭhī or not. It is also possible to think of a connexion of the *n*-suffix which forms relative participles in Telugu and other Dravidian languages. If *nō* is identical with Marāṭhī *lā*, its wide use in Bhilī must be accounted for by the use of the old *l*-suffix (Prakrit *illa*) at a period when it was still a pleonastic suffix without being limited to the past tense.

The future, the verbal noun, and the conjunctive participle, are formed as in Gujarātī. As we approach the Marāṭhī territory, however, the forms of that language begin to appear and gradually gain ascendancy.

The preceding remarks will have shown that the position assigned to the dialects in question is correct, and that they are in reality more closely related to Gujarātī and Rājasthānī than to any other Indo-Aryan vernacular. The same result may be derived from a comparison of the vocabulary. We are not, however, able to make any statement in this respect regarding Khāndēsī. As to the Bhil dialects, the Rev. Ch. Thompson has calculated that about 84 per cent. of the words found in the Bhil dialect of Mahikantha may be derived from Sanskrit and correspond to words used in Gujarātī. About 10 per cent. are of Persian descent, and the remaining six cannot as yet be traced.

We shall now proceed to consider the various dialects in detail, and first turn to the so-called Bhil dialects.

BHĪLĪ OR BHILŌḌĪ.

The Bhils are known under a bewildering variety of names. On account of their dark colour they are often called *Kālī paraḥ*, the black people. The only comprehensive name is, however, *Bhīl*, the Sanskrit *Bhilla*.¹ Ethnographically they are sometimes stated to be Dravidians, and sometimes to belong to the Muṇḍā stock. Accounts of the various tribes are found in the Census Reports and the District Gazetteers. In this place we have only to do with their language. Whatever their original speech may have been, there can be no doubt that, at the present day, they speak an Aryan dialect, closely related to Gujarātī and Rājasthānī.

Number of speakers.

Bhīlī has been reported from the following localities:—

	No. of speakers.
Mewar State	101,500
Banswara and Kushalgarh	136,700
Dungarpur	67,000
Partabgarh	26,000
Western Malwa Agency	56,000
Bhopawar Agency	440,500
Mahikantha	10,200
The Dangs	970
Nasik	37,000
Ahmednagar	1,000
Panch Mahals	108,300
Rewakantha	101,000
Khandesh	55,000
Buldana	575
Ellichpur	252
Basim	375
Nimar	21,500
TOTAL	<u>1,163,872</u>

To this total must be added the speakers of several minor dialects which have been honoured with separate names. The details will be found under the single dialects. The general facts are as follows:—

Name of dialect.	Where spoken.	No. of speakers.
Ahīrī	Cutch	30,500
Anārya (i.e. 'Non-Aryan') or Pahādī.	Rewakantha	43,500
Bāorī	Punjab, Rajputana, and United Provinces .	43,000
Barēlī	Chhota Udaipur	1,000
Chāraṇī	Panch Mahals and Thana	1,200
	Carried over .	119,200

¹ It is not impossible that *Bhilla* itself is really a Prakrit corruption of *Abhīra*, which has been adopted again, in this form, by Sanskrit.

Name of dialect.	Where spoken.	No. of speakers.
	Brought forward	119,200
Chōdhārī	Surat and Nawsari	121,258
Dēhāwalī	Khandesh	45,000
Dhōḍiā	Surat and Thana	60,000
Dubli	Thana and Jawhar	14,050
Gāmṭī	Surat and Nawsari	48,715
Girāsīā	Marwar and Sirohi	90,700
Hābūrā	United Provinces	2,596
Kōṅkaṇī	Nawsari, Surat, Surgana, Nasik, Khandesh.	232,613
Kōṭali	Khandesh	40,000
Magārā ki bōlī	Merwara	44,500
Māwṁchī	,,	30,000
Nāhari or Bāglanī	Nasik and Surgana	13,000
Nāikṁdī	Rewakantha, Panch Mahals, and Surat .	12,100
Panchālī	Buldana	560
Pārṁdhi	Berar and Chanda	5,410
Pāwṁrī	Khandesh	25,000
Ranāwat	Nimar	500
Rānī Bhil	Nawsari	87,540
Rāthṁvi	Rewakantha	8,000
Siyālgir	Midnapore	120
Wāgṁdī	Rajputana, Central India, and Bombay Presidency.	525,375
	TOTAL .	1,526,237

By adding these figures to those given above we arrive at the following grand total :—

Bhili	1,163,872
Minor Dialects	1,525,237
	<u>2,689,109</u>
TOTAL .	

The territory occupied by the Bhil tribes is a rather extensive one, and there are, as might be expected, differences of dialect in the different parts of the Bhil country. Towards the north and east the dialects of the Bhils gradually merge into the various forms of Rājasthānī. In the west and south the influence of Marāṭhī gradually increases. Thus the southern forms of Kōṅkaṇī are almost Marāṭhī and gradually merge into some broken dialects of

the Northern Konkan, such as Vār^alī, Phuḍ^agī, Sām^avēdi, and Vāḍ^aval, which have now become real Marāṭhī dialects, though their original base must have agreed with Bhīlī. More towards the east the Bhīl dialects gradually approach Khāndēśī, and at the Khandesh frontier, in Northern Nasik and in the Dangs, they are almost pure Khāndēśī.

The Bhīl dialects, therefore, form a continuous chain, between Rājasthānī, through Gujarātī and Khāndēśī, and Marāṭhī. In most cases, however, the Marāṭhī influence is only of a quite superficial kind, and the general character of the dialect remains Gujarātī. In Nimar, the Bhīlī seems to have been more strongly influenced by Marāṭhī than elsewhere, the specimens forwarded from that district being written in a corrupt Marāṭhī, see below, p. 174. From Berar only one set of specimens has been received. It had been prepared in Basimand and was written in a form of Gōṇḍī. The specimen will be dealt with in connexion with that latter form of speech. The reported number of speakers from Berar has, however, been added in the figures given above. It seems probable that the Gōṇḍī-speaking Bhīls simply employ the language of their neighbours.

Specimens will be given in the following pages of the various Bhīl dialects. They will be arranged according to principles which it will be necessary to point out in this place.

The best known among all Bhīl dialects is that of Mahikantha. It is the main basis of the Rev. Ch. Thompson's Bhīl grammar. Mahikantha is also a convenient starting point if we desire to follow the various ramifications of the Bhīl dialects, and the form of Bhīlī spoken there has accordingly been dealt with as Standard Bhīlī.

It is closely related to Gujarātī. The present tense of the verb substantive, however, does not begin with *chh*, but with an *h*-sound which seems to correspond to the *ch* in 'loch.' The same sound is also the characteristic of the future tense.

To the north-east of Mahikantha lie the hilly tracts of the Mewar State where Bhīlī is the principal language. The dialect is almost the same as in Mahikantha. There are, however, traces of the influence of the neighbouring Mār^awārī. Thus the periphrastic future ending in *-gō* begins to occur in Kotra.

The influence of Mār^awārī increases as we proceed northwards along the Aravalli hills, where we find the so-called Girāsīā or Nyār. Still farther to the north, in the southern portion of the Merwara State, we find the dialect Mag^arī which is almost pure Mār^awārī.

If we return to Mahikantha we can trace another series of dialects forming a link with Māl^avī. They are spoken to the east of Mahikantha, in Dungarpur, Banswara, Partabgarh, Ratlam, and Dhar. The present tense of the verb substantive begins with an *h*, and the future is usually formed periphrastically by adding *-gō*. In Ratlam we also find the *chh* form of the present tense of the verb substantive which is common in the dialects to the west of the State.

We again return to Mahikantha. The Bhīlī of the Sunth State of Rewakantha is almost identical with the dialect spoken in Mahikantha. Proceeding towards the east we find, in the eastern portion of the Panch Mahals, a dialect of Bhīlī which may be considered as the central link in a chain connecting Nīmārī in the east with Standard Gujarātī in the west. The present tense of the verb substantive begins with *s* while the characteristic element of the future is an *h*. The same is the case with the dialects spoken in Jhabua, and with the Bhīl dialects of Chhota Udaipur and Rajpipla of the Rewakantha Agency. The Bhīlī of the two last-mentioned districts, however, has so

many points of analogy with the dialects spoken farther south and gradually approaching Marāṭhī that they will be dealt with in connexion with them.

The Bhīl dialects of Ali Rajpur and Barwani, on the other hand, will be dealt with in connexion with those spoken in the Panch Mahals and Jhabua. The present tense of the verb substantive here begins with *chh* and the future is formed by adding an *s*-suffix. In Barwani the Bhīl dialects gradually merge into Nīmārī, and we occasionally also find the periphrastic future formed by adding a *gā*. From Ali Rajpur we shall proceed westwards through a series of dialects which gradually merge into Standard Gujarātī. The present tense of the verb substantive begins with *chh* and the future is formed by adding an *s*. These dialects are spoken in Baria, the western portion of the Panch Mahals, and in Lunawara. The dialect spoken in the Halol taluka of the Panch Mahals and in Lunawara is called Naik^aḍī. This dialect is also spoken in Surat where it has come under the influence of Marāṭhī. All the various forms of Naik^aḍī will therefore be dealt with later on.

The dialect of the Ahīrs in Cutch, on the other hand, is closely related to Gujarātī, and will be dealt with in this connexion. It, however, also agrees with Marāṭhī in several points, and we shall therefore proceed from Ahirī to a series of dialects which runs down from Rewakantha and gradually approaches Marāṭhī and Khāndēśī.

We shall begin these with the dialects spoken in Chhota Udaipur and Rajpipla of the Rewakantha Agency. They agree with the Bhīlī of the eastern Panch Mahals in the formation of the present tense of the verb substantive and of the future. The former begins with *chh* and the suffix of the future is *h* or *̃*.

In those dialects we meet with a new feature.

The usual present tense in Gujarātī and Rājasthānī is formed by adding the verb substantive to the conjunctive present. Thus, Gujarātī *hū karū chhū*, I do. In Marāṭhī the same tense is formed from the present participle. Thus, *mī karitō*, I do. The forms used in Khāndēśī agree with Gujarātī in the singular and with Marāṭhī in the plural. Thus, *karas*, he does ; *kar^atas*, they do.

The northern Bhīl dialects mainly agree with Gujarātī and Rājasthānī. In Chhota Udaipur, on the other hand, the Khāndēśī and Marāṭhī forms begin to appear. Thus, *chhū*, I am ; *chhē* and *chhatāh*, they are. Compare also forms such as *jāt^alu chhē*, thou goest.

Pāw^arī, a dialect spoken in the north of Khandesh, will be dealt with between the Bhīlī of Chhota Udaipur and that spoken in Rajpipla. It is closely related to the Barēl dialect of Chhota Udaipur, and leads, on the other hand, over to Khāndēśī.

In Rajpipla we begin to find the Marāṭhī present of the verb substantive, *āhē*. That form is more closely related to *hē* than to *chhē*. *Hē*, is, and the *h*-suffix of the future tense prevail in the southern dialects of Naik^aḍī, and the various forms of that speech will therefore be dealt with after the Bhīlī of Rajpipla.

The *h*-form of the present tense and the corresponding *h*-future also prevail in Māw^achī, spoken in the eastern part of Khandesh, and in the Nōrī dialect of Ali Rajpur.

The same is the case with the various Bhīl dialects spoken in the Nawsari Division of the Baroda State and neighbouring districts, such as Rānī, Chōdhri, Gāṃṭī, and Dhōḍiā. Rānī may be considered as the link connecting the southern forms of Bhīlī with Pāw^arī and the dialects of Chhota Udaipur and Rajpipla. It shares the

ablative suffix *dēkh* with *Pāw'ri*. Both dialects begin to use the *Marāṭhī* form of the plural of strong masculine bases, as is also the case in *Rajpipla* and *Khandesh*. The possessive pronouns are *mā*, my; *tā*, thy, as in *Rajpipla*, *Māw'chī*, and other connected dialects. The plural, and sometimes also the singular, of the present tense is formed from the present participle, and so forth.

The other *Bhīl* dialects of *Nawsari* have still more traces of the influence of *Marāṭhī*, and the various forms of the so-called *Kōṅkaṇī* gradually merge into the broken *Marāṭhī* dialects of *Thana*.

In *Nasik*, *Kōṅkaṇī* merges into several *Bhīl* dialects which are almost identical with *Khāndēśī*.

Before proceeding to deal with that form of speech we shall have to consider some dialects which have been more or less influenced from various sources.

In the first place the *Bhīlī* of *Nimar*. That dialect has been largely influenced by the *Marāṭhī* of the Central Provinces, though it preserves sufficient traces of its different origin.

Then we shall have to deal with *Bhīl* dialects spoken by some vagrant tribes, *viz.*, *Bāori*, *Habūṛā*, *Pār'dhī*, and *Siyālgirī*.

It should be borne in mind that the *Bhīls* are not of *Aryan* origin, and that they have, accordingly, adopted a foreign tongue. We cannot under such circumstances expect the same consistency as in the case of the genuine *Aryan* vernaculars, and as a matter of fact we often meet with a state of affairs that reminds us of the mixed character of the language of other aboriginal tribes, which have, in the course of time, adopted the speech of their *Aryan* neighbours.

The *Bhīls* have sometimes been considered as originally a *Dravidian* race, and sometimes as belonging to the *Muṇḍā* stock. We are not as yet in a position to settle the question.

The various *Bhīl* dialects contain several words which do not appear to be of *Aryan* origin. Some of them seem to be *Muṇḍā*; thus, *ṭākhē*, a cow; *bōdō*, back. Compare *Muṇḍārī tāhi*, to milk a cow; *Khariā bōd*, back.

In other cases there is apparently a certain connexion between *Bhīlī* and *Dravidian*. Compare *talpā*, head; *ṭōlē*, a cow; *ākh'lo*, a bull; with *Tamil taleē*, head; *Gōṇḍī ṭālī*, a cow; *Kanarese ākaḷu*, a cow, and so forth.

It would not, however, be safe to base any conclusion on such stray instances of correspondence. We have not, as yet, sufficient insight into the relationship between the vocabularies of the *Dravidian* and *Muṇḍā* families. There can be no doubt that both have several words in common, especially in those districts where the two families meet. We are not, however, justified in concluding from such facts that these forms of speech are derived from the same base. It seems much more probable that they are both to some extent mixed languages, representing the dialects of the different races which have, in the course of time, invaded India. Each new race to some extent absorbed the old inhabitants, whose language left its mark in the grammar and vocabulary of the new invaders.

We must, therefore, leave the question about the origin of the non-Aryan element in Bhīlī vocabulary open until further investigations have thrown more light upon the relationship of the different linguistic families of India.

There are, on the other hand, a few points in Bhīlī grammar which apparently show some connexion with Dravidian forms of speech. They are not, however, numerous and quite insufficient to prove a closer connexion. The principal ones are as follows.

Soft aspirated letters are commonly hardened. Thus, *khōrō*, a horse; *phāi*, a brother. A similar hardening of unaspirated soft letters occurs in some Bhīl dialects. See below. This state of affairs can perhaps be compared with the hardening of initial soft consonants in Dravidian. Compare, for example, Telugu *kāramu*, Sanskrit *gharma*, heat.

The neuter gender is sometimes used to denote female beings, just as is the case in Telugu, Gōṇḍī, etc. Thus, *bairū*, a wife; *bairā*, wives. The same is also the case in the Marāṭhī dialects of the coast where Dravidian influence is probable.

In this connexion we may also note the fact that the pronoun *hā*, this, has the same form for the feminine and neuter singular, just as is the case with the demonstrative pronouns in Telugu. The pronoun *du*, this, can further be compared with Tamil *a-du*, that, *i-du*, this, and similar forms in other Dravidian languages.

Finally, we may note the suffix *n* of the past tense. It is, of course, quite possible that this suffix is identical with the Aryan *l* in Marāṭhī and other languages. On the other hand, it can also be compared with the Dravidian suffix *n*. Compare Tamil *ōḍu-nēn*, I ran. The Dravidian *n*-suffix has, in other dialects, a very wide use, and this fact can perhaps be adduced in order to explain the occurrence of the *n*-suffix in Bhīlī in other tenses than the past. The Aryan *l*-suffix is, however, also used outside the past tense and was originally a common derivative suffix.

It would not be safe to urge such points. They are not of sufficient importance to furnish a conclusive proof. We should, however, remember that the Bhīls belong to Western India where we might reasonably expect to find remnants of the old Dravidian population, and such strong grammatical characteristics as have just been mentioned make the supposition the more plausible that the Bhīls have once spoken a Dravidian dialect. It is even possible that their original language was a Muṇḍā form of speech, which was in its turn superseded by a Dravidian tongue.

BHILĪ OF MAHIKANTHA.

It has already been stated that the Bhil dialect spoken in Mahikantha may be conveniently chosen as a starting point from which we can follow the ramifications of these forms of speech in all directions. It will therefore be necessary to give a somewhat fuller account of that dialect.

The remarks which follow are based on the specimens received from the Edar State and on the following

AUTHORITY—

THOMPSON, REV. CHAS. S.,—*Rudiments of the Bhili Language*. Ahmedabad. United Printing Press, 1895.

Mr. Thompson's Bhilī is in all essential points the dialect of Mahikantha.

Pronunciation.—The letter *a* is often pronounced as an *ō*, or, more probably, as the *a* in English 'all.' It has been transliterated as *ō*, and I have not ventured to alter the spelling. Thus, *pag* and *pōg*, foot; *pan* and *pōn*, but. In the same way we find *ō* for *ā* in *pōṇī* (Gujarātī *pōṇī*) and *pāṇī*, water. In some Gujarātī dialects this *ō*, transliterated *ō* and pronounced as in 'all,' is regularly substituted for *ā*. A nasalized *ā* is very commonly written *ā̃*, and seems to be pronounced like *on* in French 'bon.' Thus, *tamā̃* and *tamā̃*, you; *ā̃kh* and *ō̃kh*, eye.

Final *ī* in the singular of feminine nouns is commonly pronounced almost as an *ē*; thus, *sōrī* or *sōrē*, daughter; *vī* and *vē*, she. So also in dialectic Gujarātī.

A long final vowel is very often nasalized. Thus the suffix of the dative is *ē* or *ē̃*, and *nē* or *nē̃*.

The hard palatals do not occur, they having been replaced by *s* as in dialectic Gujarātī; thus, *sōrū̃*, Standard Gujarātī *chhōrū̃*, a child; *sōr*, Standard Gujarātī *chōr*, a thief.

The soft palatal *j* is pronounced as a soft *s* or *z*; thus, *junū̃*, old, pronounced *zunū̃*. When *j* is followed by *y* in the past tense of verbs and in some forms of feminine *ī*-bases, it is, however, pronounced as an ordinary *j*; thus, *gījyō*, (he) went; *sōrjyē*, by a daughter. Compare below. The same change occurs in dialectic Gujarātī.

The cerebral *ḍ* between vowels is usually pronounced as an *r*, also as in Gujarātī dialects; thus, *khōrō* and *ghōḍō*, a horse.

A *y* followed by a vowel is often changed to a *jy*; thus, *sōrī*, a daughter; *sōrjyānō*, of daughters; *mayā* and *mājyā*, compassion; *māryō* and *mārjyō*, struck, and so on. This secondary *j* is not pronounced as a *z*.

The sounds *v* and *w* are pronounced as in Gujarātī and Rājasthānī.

The letter *h* is pronounced in two different ways. When it corresponds to an *h* in Gujarātī and connected languages it is very faintly sounded, and often dropped altogether as in the colloquial form of that language; thus, *hū̃ atō*, Standard Gujarātī *hū̃ hatō*, I was. *H* is, however, also regularly substituted for every *s* in the corresponding Gujarātī word. This *h* is pronounced as a guttural *h*, like the *ch* in 'loch' or in the German 'ich.' It has been transliterated as an *ḥ*. Thus, *ḥōnū̃*, Gujarātī *sōnū̃*, gold, *bēḥ*, Gujarātī *bēs*, sit. In Gujarātī dialects *s* regularly becomes *h*.

Soft consonants are often replaced by the corresponding hard ones. Thus, *tāhī* and *dāhī*, a cow; *lādū̃* and *lītū̃*, taken; *up^avū̃* and *ubū̃ thāvū̃*, to stand. The soft palatal *j* is said to be often pronounced as an *s*. Usually, however, the soft consonant which is changed to a hard one is an aspirate. Thus, *ghēr*, *ger*, and *khēr*, house; *ghōḍō* and *khōḍō*, a horse; *thām^avū̃* and *dhām^avū̃*, to run; *thōlū̃* and *dhōlū̃*, white; *bhā̃* and *phā̃*, a brother, and so on.

III.—VERBS.

A.—Verb Substantive.—*hōwū*, to be.

	<i>Present</i> , I am, etc.	<i>Past</i> , I was, etc.	<i>Future</i> , I shall be, etc.	<i>Subjunctive</i> , I may be, etc.	<i>Imperative</i> , be, etc.
Sing.					
1	<i>hū</i> .	<i>atō</i> .	<i>ahē</i> , <i>hōhē</i> , <i>ahjē</i> .	<i>ugū</i> , <i>hōū</i> , <i>wū</i> .	
2	<i>hē</i> .	<i>atō</i> .	<i>ahē</i> .	<i>ugē</i> , <i>vē</i> .	<i>hō</i> , <i>hōjē</i> .
3	<i>hē</i> .	<i>atō</i> .	<i>ahē</i> .	<i>ugē</i> , <i>vē</i> .	
Plur.					
1	<i>hūā</i> , <i>hūā-yē</i> .	<i>atā</i> .	<i>ahā</i> .	<i>ugū</i> , <i>wā</i> .	
2	<i>hō</i> .	<i>atā</i> .	<i>ahō</i> .	<i>ugō</i> , <i>wō</i> .	<i>hō</i> , <i>hōjō</i> .
3	<i>hē</i> , <i>hē</i> .	<i>atā</i> .	<i>ahē</i> .	<i>ugē</i> , <i>vē</i> .	

The past tense is inflected as an adjective and agrees with the subject in gender and number. Thus, *vī atī*, she was. A past subjunctive is *ugēh* or *ugēt*, I might be. It does not change for person.

B.—Finite Verb.—*paq^awū*, to fall.

Verbal Noun.—*paq^awū*, genitive *paq^awā-nō*.

Participles.—*paq^atō*, falling; *paq^ajyō*, *paq^alō*, fallen; *paq^awā-nō*, about to fall; *paq^atā*, on falling.

Conjunctive participle.—*paqī*, *paqī-nē*, *paqī-nē*.

	<i>Pres. conj.</i> , I may fall, etc.	<i>Present</i> , I fall, etc.	<i>Past</i> , I fell, etc.	<i>Future</i> , I shall fall, etc.	<i>Imperative</i> , fall, etc.
Sing.					
1	<i>paqū</i> .	<i>paqū-hū</i> .	<i>paq^ajyō</i> .	<i>paqī(h)</i> , <i>paq^ahū</i> .	
2	<i>paqē</i> .	<i>paqē-hē</i> .	<i>paq^ajyō</i> .	<i>paq^ahē</i> , <i>paqī(h)</i> .	<i>paq</i> , <i>paq^ajē</i> .
3	<i>paqē</i> .	<i>paqē-hē</i> .	<i>paq^ajyō</i> .	<i>paq^ahē</i> .	
Plur.					
1	<i>paqū</i> , <i>paqūyē</i> .	<i>paqū-hū</i> .	<i>paq^ajyā</i> .	<i>paq^ahū</i> .	<i>paqūyē</i> .
2	<i>paqō</i> .	<i>paqō-hō</i> .	<i>paq^ajyā</i> .	<i>paq^ahō</i> .	<i>paqō</i> , <i>paq^ajō</i> .
3	<i>paqē</i> .	<i>paqē-hē</i> .	<i>paq^ajyā</i> .	<i>paq^ahē</i> .	

Present definite.—*hū paqū hū*, I am falling.

Imperfect.—*hū paq^atō atō*, I was falling.

Perfect.—*hū paq^ajyō hū*, I have fallen.

Pluperfect.—*hū paq^ajyō atō*, I had fallen.

The present conjunctive is also used as an ordinary present. The past participle passive has sometimes the forms *paqūyō*, *paqūyō*, and *paqō*.

Similarly are inflected all regular verbs. The past tense of transitive verbs agrees with the object; thus, *wanē puñjī ālyi* he gave his property; *anē i-nē mōkalyō*, he sent him.

C.—Irregular Verbs.

Several verbs form their past tense irregularly. Thus,—

<i>kar^awū</i> , to do,	past <i>kīdō</i> .	<i>pēh^awū</i> , to enter, past <i>pēh^ahō</i> .
<i>khāwū</i> , to eat,	„ <i>khādō</i> .	<i>pūwū</i> , to drink, „ <i>pīdō</i> .
<i>jāwū</i> , to go,	„ <i>gūyō</i> .	<i>bīwū</i> , to fear, „ <i>bīnō</i> .
<i>dēkh^awū</i> , to see,	„ <i>dīthō</i> .	<i>bēh^awū</i> , to sit, „ <i>bēthō</i> .
<i>dīwū</i> , to give,	„ <i>dīdō</i> .	<i>mar^awū</i> , to die, „ <i>muō</i> .
<i>nāh^awū</i> , to run away,	„ <i>nāthō</i> .	<i>līwū</i> , to take, „ <i>līdō</i> .

Occasionally we also find forms such as *rihānō*, he got angry; *marānō*, beaten, etc.

BHĪLĪ OR BHILODĪ.

The dialect spoken by the Bhils in the Edar State, in Mahikantha, very closely agrees with the preceding skeleton grammar, as will be seen from the two specimens which follow. The Bhils of that district are commonly called Dugri Bhils, from the neighbouring Dugarpur, and their dialect is also known as Dugrī.

The first specimen is a version of the Parable of the Prodigal Son, and the second an account of the way in which the Bhils contract their marriages.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILODĪ.

SPECIMEN I.

(EDAR STATE, MAHIKANTHA.)

એક આદમન્યે એ સોરા અતા । ને અણામાંહા (ધીમાંહા) નોને સોરે ધીના આપને કેળ્યું, આતા મારે પાંતીએ આવે ધી તમારી પુંજ નો પ્હાગ મય આલો । ને વણું પોતાની પુંજ બેયાંને વાંડી આલ્યા । ને થોરા દન પરસે ધી નોને સોરે હેતો માલ પ્હેગો કેવો (કીદો) ને વેગળા દેહમાં ગીળ્યો, ને ઉંરરાં રાવણાંમાં વણાનો માલ વેડ્ડી નોખ્યો । ને જરે ધીણું હેતું બોધી દેડીયું તેરે ધી મલકમેં મોટો કાર પડ્યો ને ધીને તંગી પડવા લાગ્યા । ને વી ગીળ્યો ને ધી મલકના રહત માંયહા એકને કહેર હાગડી થઈને રેળ્યો । ને અણું ધીને પોતાના બેતરમેં પ્હુંડ સારવા મોકલ્યો । ને પ્હુંડ જ સોલ ખાતાં અતાં ધી ખાધીને પેટ ભરવાતું મન થાળ્યું, ને કણું ધીને નહીં આલ્યું । ને જાણું વી ઠેકાણું આળ્યો તાણું ઈણું કેળ્યું, મારા દાદાના કતરા હાગડીને ધરાધીને રોટલા મળે હે, ને હું ભૂખે મરુંહું । ઈયાંહો ઉડીનેમારે બાને ખેર જાહીહ, ને ધીને કેહીહ, આતા અંગાહ હામે ને તમારી આગળ મેં પાપ કીદાં હે । ને હેવાં તમારો દીકરો કેળ્યાનો (કેવાનો) થરમ નાંહી । તમારા હાગડી માંહો એક હાગડી મને ગણાં । ને વી ઉડ્યો ને ધીના આપને ખેર ગીળ્યો । પણ જાણું કતરેય સેટે ધી અતો તાણું-જ ધીના આપે ધીને દીકો, ધીને ધીના માયે દ્યા આળ્યો, ને ધી થમીએ, ને ધીને કોરે ખાઝ્યો, ને ધીને બોસી કીદી । ને ધી સોરે ધીને કેળ્યું, આતા, મેં અંગાહ હામે ને તમારી આગળ પાપ કીદાં હે ને હેવાં તમારો દીકરો કેળ્યાનો થરમ નાંહી । પણ ધીના આપે પોતાના હાગડીને કેળ્યું, હારામાં હારાં લખરાં લી આવો, ને ધીને પેરાવો; ને ધીને હાથે વેડી ધાલો, ને પોગમાં ખાહડાં ધાલો । ને હેડો આપણુ ખાધીયે, ને મોજ મારીયે । હું કારણુ જ આ મારો સોરો મરી ગીળ્યો તો, ને પાસ્સો જવતો થાળ્યો હે; બોવાધી ગીળ્યો તો, ને જડળ્યો હે । ને વા મળ મારવા મંડળ્યા ॥

એવાં ધીનો વડો સોરો બેતરમેં અતો । ને જણી-વેળા ધી ખેર ગીળ્યો ને ખેરની પાહે આળ્યો તણી-વેળા ગાણાં ને નાસ ઈણું સાંભળ્યાં । ને ઈણું હાગડીમાંહા એકને હાદ દધીને પુસ્યુંકે ઈયું, હું હે । ને ઈણું ધીને કેળ્યું, તમારો ભાધી આળ્યો હે; ને તમારા આપે એક વડી ગોઠ કીદી હે, ઈમકે ધીને હાળે હોરો ધી મળ્યો હે । ને ધીને રીસ સડ્યા (સડજ), ને માંય જવાતું મન થાળ્યું નાંહી । તી (તણું) ધીના આપે આયડે આવી ધીને હમળવીયો । ને ઈણું જવાબ આલ્યો ને ધીના આપને કેળ્યુંકી, જો, અતરાં વરહ થાળ્યાં તમારી મેં ગુવાળી કીદી, ને કોધી દન તમારો હકમ પાસ્સો પાડળ્યો નાંહી (તમારું વસન પાસ્સું ઠેકળું નાંહી) । તે પણ મારા ગોડીયા પ્હેળા કરી મળ કડે અતરા હાર તમે કોધી દન એક ટેંટું નહીં આલ્યું । પણ જાણું તમારો પસો રાંડુમાં વેરી દેડીયો તી સોરો આળ્યો ઈવાજ, ધીને એક ગોઠ આલ્યા । ને ઈણું ધીને કેળ્યું, સોરા, તું તો મારી પ્હેળા હદ રેળ્યો હે, ને જોતડે માંડે હે તી હેતું તાંડે । આપડે મળ કરવી ને રાજ થાતું જુજે । હું કારણુ જ આ ત્યારે ભાઈ મરી ગીળ્યો તો, ને પાસ્સો જવતો થાળ્યો હે; ને બોવાઈ ગીળ્યો તો, ને પાસ્સો જડળ્યો હે ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

SPECIMEN I.

(EDAR STATE, MAHIKANTHA.)

Ēk ādam^anyē bē sōrā atā. Nē anā-mā-hā (or ī-mā-hā)
One man-to two sons were. And them-among-of (or, these-in-fron)
 nōnē-sōrē ī-nā bāp-nē kējyū, 'ātā, mārē pātī-ē
by-the-younger-son his father-to it-was-said, 'father, my share-to
 āvē ī tamārī puñjī-nō phāg may ālō.' Nē waṇē pōtā-nī
may-come that your property-of portion to-me give.' And by-him his
 puñjī bēyā-nē wāṭī ālyī. Nē thōrā dan passē ī
property both-to having-divided was-given. And few days after this
 nōnē-sōrē hētō māl phēgō kēdyō (or kidō), nē vēg^alā dēh-mā
by-younger-son all wealth together was-made, and far country-to
 gījyō, nē ū rarā-rāw^anā-mā waṇā-nō māl vēd^aphī
he-went, and there feasting-in his property having-wasted
 nōkhyō. Nē jērē inē hētū khōī dēdyū, tērē ī
was-thrown. And when by-him all having-wasted was-thrown, then this
 malak-mē motō kār paḍ^ajyō, nē ī-nē tangī paḍ^awā lāgyī.
country-in great famine fell, and him-to distress to-fall began.
 Nē vī gījyō nē ī malak-nā raūt-māy-hā ōk-nē khēr hāg^adī
And he went and this country-in dwellers-in-from one-of at-house servant
 thāī-nē rējyō. Nē anē ī-nē pōtā-nā khētar-mē phuṇḍ
having-become stayed. And by-him him his-own fields-in swine
 sār^awā mōkalyō. Nē phuṇḍ jī sōl khāṭā atā ī khāī-nē
to-feed was-sent. And swine what bark eating were that having-eaten
 pēt bhar^awā-nū man thājyū, nē kaṇē ī-nē nahī
belly filling-of mind became, and by-anybody him-to not
 ālyū. Nē jānē vī thēkānē ājyō tānē inē kējyū,
was-given. And when he proper-place-in came then by-him it-was-said,
 'mārā dādā-nā kat^arā hāg^adī-nē dharāī-nē rōṭ^alā maḷē-hē,
'my father-of how-many servants-to satisfaction-to loaves got-are,
 nē hū bhukhē marū-hū. Iyā-hō uṭhī-nē mārē bā-nē
and I with-hunger dying-am. Here-from having-arisen my father-of
 khēr jāhīh nē ī-nē kēhīh, "ātā, āgāh hāmē nē
to-house I-shall-go and him-to I-shall-say, "father, heaven before and

tamārī āgaḷ mē pāp kidā hē. Nē hēwā tamārō dīkārō
you before by-me sins made are. And now your son
 kējyā-nō (or, kēwā-nō) tharam nāhī. Tamārā hāgādī-mā-hō
being-called-of (or, saying-of) right is-not. Your servants-in-from
 ēk hāgādī ma-nē gaṇā.''' Nē vi uṭhājyō nē ī-nā bāp-nē
one servant me-to count.''' And he arose and his father-of
 khēr gījyō. Paṇ jānē katārē-y-sēṭe ī atō,
to-house went. But when at-considerable-distance he was,
 tānē-j ī-nā-bāpē ī-nē dīṭhō; ī-nē ī-nā-māthē dayā
then-indeed by-his-father him-to he-was-seen; him-to him-on pity
 ājyī, nē ī thāmīō, nē ī-nē-kōṭē bājhyō, nē ī-nē
came, and he ran, and on-his-neck seized, and him-to
 bōsī kidī. Nē ī sōrē ī-nē kējyū, 'ātā,
kisses were-made. And that by-son him-to it-was-said, 'father,
 mē āgāh hāmē nē tamārī āgaḷ pāp kidā hē,
by-me heaven before and you before sins made are,
 nē hēwā tamārō dīkārō kējyā-nō tharam nāhī.' Paṇ
and now your son to-be-called-of right is-not.' But
 ī-nā-bāpē pōtā-nā hāgādī-nē kējyū, 'hārā-mā hārā
by-his-father his-own servants-to it-was-said, 'good-among good
 labārā lī āwō, nē ī-nē pērāwō; nē ī-nē-
clothes having-taken come, and him-to put-on; and on-his-
 hāthē vēṭī ghālō, nē pōg-mā khāhādā ghālō. Nē hēḍō,
hand ring put, and foot-on shoes put. And come,
 āpaṇ khāiyē, nē mōj māriyē. Hū kāraṇ? jī
we will-eat, and merriment strike. What reason? that
 ā mārō sōrō mari gījyō-tō, nē pāssō jīwātō thājyō
this my son having-died gone-was, and again alive become
 hē; khōwāī gījyō-tō, nē jadājyō hē.' Nē wā majā
is; lost gone-was, and joined is.' And they merriment
 mārāwā māḍājyā.
to-strike began.
 Ēwā ī-nō waḍō sōrō khētar-mē atō. Nē jāṇī-vēlā
Now his eldest son field-in was. And what-time
 ī khēr gījyō nē khēr-nī pāhē ājyō, tāṇī-vēlā gaṇā
he to-house went and house-of near came, that-time songs
 nē nās inē sābhaḷyā. Nē inē hāgādī-mā-hā
and dancing by-him were-heard. And by-him servants-in-from
 ēk-nē hād dai-nē pusyū kē, 'iyū hū hē?'
one-to word having-given it-was-asked that, 'this what is?'
 Nē inē ī-nē kējyū, 'tamārō bhāī ājyō hē,
And by-him him-to it-was-said, 'your brother come is,

nē	tamārā-bāpē	ēk	wadī	gōṭh	kidi	hē,	im-kē
and	by-your-father	one	great	feast	made	is,	thus-that
i-nē	hājō-hōrō	i	mal'yō	hē	Nē	i-nē	rīs
him-to	safe-and-sound	he	found	is.	And	him-to	anger
sad ^a yi (or sad ^a jī)	nē	māy	jāwā-nū	man	thājyū	nāhī.	
arose	and	inside	going-of	mind	became	not.	
Ti (or tanē)	i-nā-bāpē	bāy ^a rū	āvī	i-nē	ham ^a jāviyō.		
Therefore	by-his-father	outside	having-come	him-to	it-was-entreated.		
Nē	inē	jawāb	āl ^a jyō	nē	i-nā	bāp-nē	kējyū
And	by-him	answer	was-given	and	his	father-to	it-was-said
kī,	'jō,	atrā	warah	thājyā,	tamārī	mē	guwālī
that,	'lo,	so-many	years	became,	your	by-me	service
kidī,	nē	kōi	dan	tamārō	hakam	pāssō	pād ^a jyō
was-done,	and	any	day	your	order	behind	was-dropped
nāhī (or,	tamārū	wasan	pāssū	thēl ^a jyū	nāhī).	Tē-pan	mārā
not (or,	your	word	behind	was-put	not).	But	my
gōṭhiyā	phēlā	karī	majā	karū	atrā-hāru	tamē	
friends	together	having-done	feast	I-might-make	so-much-for	by-you	
kōi	dan	ēk	tētū	yē	nahī	āl ^a jyū.	Pan
any	day	one	kid	even	not	was-given.	But
tamārō	paisō	rādū-mā	vērī	dēdīyō	tī	sōrō	
your	money	harlots-with	having-wasted	was-thrown	that	son	
āw ^a jyō	iwō-j	i-nē	ēk	gōṭh	ālyi.'	Nē	inē
came	then-just	him-to	one	fast	was-given.'	And	by-him
i-nē	kējyū,	'sōrā,	tū	tō	mārī	phēlō	hadā
him-to	it-was-said,	'son,	thou	indeed	me	with	always
rējyo	hē;	nē	jēt ^a rū	mārū	hē,	tī	hētū
living	art;	and	as-much-as	mine	is,	that	all
Āp ^a dē	majā	kar ^a vī	nē	rājī	thāwū	jujē.	Hū
By-us	feast	should-be-made	and	happy	to-become	is-proper.	What
kāraṇ ?	jē	ā	tthārō	bhāi	marī	gījyō-tō,	nē
reason ?	that	this	thy	brother	having-died	gone-was,	and
pāssō	jīw ^a tō	thājyō	hē;	nē	khōwāi	gījyō-tō,	nē
again	living	become	is;	and	being-lost	gone-was,	and
pāssō	jad ^a jyō	hē.'					
again	joined	is.'					

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

SPECIMEN II.

ACCOUNT OF A BHĪL MARRIAGE.

(EDAR STATE, MAHIKANTHA.)

અમાં બીલ કેવાં, ને ડુંગરામાંય રહ્યાં । અસલ અમારે બાપ-દાદા આવેલા હે । તી વા ડુંગરા અમારા કેવાછી । ને અમારે વીવા એવો થાએ કે વોરને ગેરહાં મા-બાપ ભાધી ને કાકા ભેગાં થાધીને લાડી જોવા નીકળે । જણે ગામ લાડી ગમે તણે ગેર જાધીને પુસે કે, તમારે સૂરીને મારે સોરા-હાર હગાધી કરવી હે । ને લાડીને મા-બાપ ગમે તો, હાં, હગાઈ કરવી હે, એમ કહે । પસે કલાલને ગેરહો હરો એક રૂપીઆનો મગાવી હગળાં પાધીને વોરને મા બાપ પાસાં અણાંને ગેર આવે, ને વીવા કરે । પહેલું તો વોરને પીથે કરે, ને ગામવાળાને બોલાવીને હરો ને કુગરી ખાવા પીવા આલે । પસે બાધી પધીને ઠેકવા ઊઠે, ને પસે ઠેકી રહીને હગળાં અણાં અણાંને ગેર જાતાં રહે । પસે વોરને લધીને પન્નાવણાં લાડીને ગેર જાય ને લાડીને પાભી લાડીને ને વોરને જમણા હાથ બે હવડાવીને હાત ફેરા ફેરા ફેરવે । પસે વોર પન્નીને બાહેરો નીકળે ને વણાહાથે લાડી પોણુ નીકળે । વોર ધીને ગેર આવે તણા હાથે લાડી પોણુ આવે । પસે વોરને ને લાડીને વોરને ગેર માંય ઘાલે । પસે બાહેરાં પાસાં નીકળે ને લાડી ધીને મા-બાપને ગરે પાસી જાય । પસે સો હાત દાડાં વોર ને બીજાં આદમી ભેગાં થાધીને લાડીનું આણું કરવા જાય ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

SPECIMEN II.

ACCOUNT OF A BHĪL MARRIAGE.

TRANSLITERATION AND TRANSLATION.

(EDAR STATE, MAHIKANTHA.)

Amā Bhil kēwā, nē dūgarā-māy rahā. Asal amārē bāp-dādā
We Bhils are-called, and the-hills-in we-live. Formerly our ancestors
 āvelā hē. Tī wā dūgarā amārā kēwā. Nē amārē viwā ēwō
come are. So these mountains ours are-called. And our marriage such
 thāē kē wōr-nē gēr-hā mā-bāp bhāi nē
becomes that the-bridgroom-of house-from mother-and-father brothers and
 kākā bhēgā thāi-nē lāḍī jōwā niklē. Janē gām
uncles together having-become the-bride to-see go-out. Which in-village
 lāḍī gamē, tanē gēr jāi-nē pusē kē, 'tamārē sūrī-nē
the-bride pleases, that to-house having-gone they-ask that, 'your daughter-by
 mārē sōrā-hār hāgāi kar^avi hē.' Nē lāḍī-nē mā-bāp
my son-with marriage to-be-done is.' And the-bride-of mother-and-father
 gamē tō, 'hā, hāgāi kar^avi hē,' ēm kahē. Pasē kalāl-nē
are-pleased then, 'yes, marriage to-be-done is,' so say. Then a-liquor-seller-of
 gēr-hō harō ēk rūpiā-nō magāvī hāg^alā
the-house-from. liquor one rupee-of having-caused-to-be-brought all
 pāi-nē wōr-nē mā-bāp pāsā anā-nē
having-caused-to-drink the-bridgroom-of mother-and-father again them-of
 gēr āvē, nē viwā karē. Pahēlū-tō wōr-nē pīthē
to-the-house come, and marriage make. First-then bridgroom-to turmeric-ointment
 karē, nē gām-wālā-nē bōlāvi-nē harō nē kugari khāwā-
they-do, and the-village-people-to having-called liquor and grain-and-maize to-eat-
 pīwā ālē. Pasē khāi-pai-nē thēk^awā ūthē, nē
to-drink they-give. Then having-eaten-having-drunk to-dance they-get-up, and
 pasē thēkī-rahī-nē hāg^alā anā-anā-nē gēr jātā-rahē. Pasē
then having-done-dancing all their-their to-homes go-remain. Then
 wōr-nē lai-nē 'pannāwanā,' lāḍī-nē gēr
the-bridgroom-to having-taken 'we-will-cause-them-to-marry,' the-bride-of to-house

jāy, nē lāḍī-nē pābhī lāḍī-nē nē wōr-nē jam^anā
they-go, and the-bride-of brother's-wife the-bride-to and the-bridegroom-to right
 hāth bē haw^adāvī-nē hāt phērā phērā phēr^avē. Pasē
hands two having-caused-to-hold seven turns turns she-causes-them-to-turn. Then
 wōr pannī-nē bāhērō nik^alē nē wanā-hāthē lāḍī pōṇ nik^alē.
the-bridegroom having-married out comes and him-with the-bride also comes-out.
 Wōr ī-nē gēr āvē tanā-hāthē lāḍī pōṇ āvē. Pasē
The-bridegroom his to-house comes him-with the-bride also comes. Then
 wōr-nē nē lāḍī-nē wōr-nē gēr-māy ghālē. Pasē
the-bridegroom-to and the-bride-to the-bridegroom-of the-house-in they-put. Then
 hāhērā pāsā nik^alē nē lāḍī ī-nē mā-bāp-nē garē
out again they-come-out and the-bride to-her mother-and-father-to in-the-house
 pāsī jāy. Pasē sō hāt dāḍā wōr nē bijā ād^amī bhēgā
back goes. Then six seven in-days the-bridegroom and other men together
 thāī-nē lāḍī-nū ānū kar^awā jāy.
having-become the-bride-of the-call to-do go.

FREE TRANSLATION OF THE FOREGOING.

We are called Bhils, and live among the mountains. Originally our forefathers came here and so these mountains are called ours. The marriage among us is performed in this way. The parents, cousins, and uncles of the bridegroom meet together at his house and then go out to choose a bride for him. Having chosen a bride in a particular village they go to her house and ask whether they would like to give their daughter to their son. If the parents of the girl are pleased with the offer, they give their consent, and wine worth one rupee is bought from the grogshop. All drink it together there, and then the parents return home and commence the preparations. In the first place the bridegroom is anointed with yellow turmeric, and the village people are invited to a feast of wine and kugri (grain and maize). After the feast is over they commence a dance and when that is over they return to their homes. Then they all go with the bridegroom to the house of the bride for the marriage ceremony. The bhābhī (brother's wife) of the bride joins the right hands of the bride and the bridegroom and takes them seven times round the fire. Now the marriage is performed and the bridegroom comes out with the bride and they all return to the house of the bridegroom. There the bride and the bridegroom are received into the house, and they again come out, after which the bride returns to her parents. After about a week the bridegroom, in company of several men, goes again to invite the bride to his house.

Bhīlī is the principal language of the hilly tracts of the Mewar State. It is almost the same form of speech as that current in Mahikantha. There is, however, a slight admixture of Mārwarī, especially round Kotra.

AUTHORITY—

HENDLEY, T. H.,—*An Account of the Maiwār Bhils*. *Journal of the Asiatic Society of Bengal*, Vol. xliv, Part i, 1875, pp. 347 & ff.

The Bhīlī spoken in the Khadak District of the Mewar State very closely agrees with the Bhīl dialect of Mahikantha.

We may only note a few peculiarities.

The cerebral *ḷ* is no more used; thus, *hāḡ^olō* for *hāḡ^oḷō*, all; *kāl*, for *kāl*, famine.

An original *s* is usually changed to *h*; thus, *huēr*, Gujarātī *suwar*, pig. But *dēs-mā*, in the country.

The neuter gender is usually replaced by the masculine. Thus, *jē mārē pāhē hai vī tārō hai*, what mine is that is thine. Compare, however, *bē sōrā hatā*, two sons (*lit.* children) were.

In the verb substantive *hē* has been replaced by *hai*. Thus, *tū hai*, thou art; *ghaṇā nōkar hai*, many servants are. Compare Mārwarī.

In other respects the dialect agrees with the Bhīlī of Mahikantha as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHİLĪ OR BHILŌḌĪ.

(DISTRICT KHADAK, MEWAR STATE.)

Kanāk	manakh-nē	bē	sōrā	hatā.	Lōḍ ^ā kē	waṇā-nā
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>By-the-younger</i>	<i>his</i>
ātā-hū	kējyō	kē,	‘mārā	wāṭā-nō	jē	māl āvē
<i>father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘ my</i>	<i>share-of</i>	<i>what</i>	<i>property comes</i>
ālō.’	Nē	waṇē	bē	sōrā-mā	vī	wāṭī
<i>give.’</i>	<i>And</i>	<i>by-him</i>	<i>two</i>	<i>sons-in</i>	<i>it-(property)</i>	<i>having-divided</i>
didō.	Nē	thōḍā-k	dāḍā-mā	lōḍ ^a kē	hāḡ ^a lō	wag ^a lō
<i>was-given.</i>	<i>And</i>	<i>few-a</i>	<i>days-in</i>	<i>by-the-younger</i>	<i>all</i>	<i>together</i>
karīnē	vēḡ ^a lā	dēs-mā	giyō.	Nē	vīyā	khub majō
<i>having-done</i>	<i>distant</i>	<i>country-in</i>	<i>went.</i>	<i>And there</i>	<i>much</i>	<i>enjoyment</i>
karīnē	hāḡ ^a lō	kharāb	karī	didō.	Nē	
<i>having-done</i>	<i>entire-(property)</i>	<i>waste</i>	<i>having-made</i>	<i>was-given.</i>	<i>And</i>	
kharas	karyā	puṭhē	pēlā	dēs-mē	khub	kāl
<i>expenses</i>	<i>were-done</i>	<i>afterwards</i>	<i>that</i>	<i>country-in</i>	<i>great</i>	<i>famine</i>
paḍ ^a jiyō ;	nē	ēvē	vī	bhukhō	mar ^a wā	lāḡō.
<i>fell ;</i>	<i>and</i>	<i>there</i>	<i>he</i>	<i>hungry</i>	<i>to-die</i>	<i>began.</i>
						Nē vī
						<i>And he</i>

pēlā sēr-nā ēk ād^amī-pāhē jāinē rīyō. Nē waṇē
that town-of one man-near having-gone remained. And by-him
 • luēr sār^awā khētar-mā mōk^alyō. Nē waṇē rājī thāinē
swine to-graze field-in was-sent. And by-him glad having-become
 • huēr-nā khāwā-nā kus^akā-hū pēṭ bharī-līdō. Nē
swine-of eating-of husks-with belly having-filled-was-taken. And
 bījē-kaṇē waṇāy kāi nahī āl^ajyō. Nē jērē
by-other-anyone to-him anything not was-given. And when
 waṇāy hōtē ājyō waṇē kīyō kē, ‘mārā ātā-nē
to-him senses came by-him was-said that, ‘my father-to
 ghaṇā nōkar haī; nē waṇāy khāwā khub jadē-hai;
many servants are; and to-them to-eat much obtained-is;
 nē hū bhukhē marū hū. Hū uṭhīnē mārā ātā-pāhē
and I by-hunger dying am. I having-arisen my father-near
 jāinē waṇāy kaī, “ātā, mē Par^amēsar-nē na
having-gone to-him will-say, “father, by-me God-to and
 tāre mōrē pāp kīdhō hai; nē hū tārō sōrō kēwād^awā
of-thee before sin done is; and I thy son to-be-called
 har^akhō nahī; paṇ mayē nōkar rākhī lē.” Nē
like am-not; but me a-servant having-kept take.” And
 vī uṭhīnē ātā-pāhē āvyō.
he having-arisen father-near came.

The Bhilī spoken in the Kotra district of Mewar has been much influenced by Mārwarī, and may be considered as the link connecting that language with the Bhil dialect of Mahikantha.

The materials forwarded from Kotra are rather corrupt, and the grammatical remarks which follow are therefore given with some reserve. On the whole, however, the texts are sufficient to show that the dialect under consideration is in reality, as might be expected from the locality within which it is spoken, a mixed form of speech.

The palatals have developed to *s*-sounds, and *s* has been changed to *h* as in Mahikantha. Thus, *pās*, five; *vīh*, twenty. *Chh* is, however, often written instead of *s*; thus, *chhōrō* and *sōrō*, a son.

D between vowels is pronounced as an *r*; thus, *ghōrō*, a horse.

So far as we can judge from the materials available *b* is sometimes substituted for *v* and *w*. Thus, *bēg^llō*, far, but *vīh*, twenty.

The neuter gender is often confounded with the masculine; thus, *kēhyō* and *kēyū*, it was said; *nānū*, the younger son; *kōnu*, gold; *rupō*, silver, etc.

The plural of strong feminine bases sometimes ends in *ī* and sometimes in *iyā*; thus, *ghōrī*, mares; *chhōriyā*, daughters.

The suffix of the genitive is *rō*, or, sometimes, *nō*; thus, *bāp-rō* and *bāp-nō*, of a father. The suffix of the dative is *nē*; thus, *chhōrā-nē*, to the son. Occasionally *kō* is used instead; thus, *nōkar-kō*, to the servants.

With regard to numerals we may note the form *ēk^s*, one. Here we have, apparently, the pleonastic *s* which is common in Jaipurī.

'I' is *hū* and *mū*, case of the agent *maī*, genitive *mārō*, *mhārō*, and *mākō*; plural *hamō*, genitive *mhārō*.

'He' is *wō*, oblique *unā* and *wanā*. The interrogative pronouns are *kūn*, who? *kinā-rō*, whose? *hū*, what? etc.

The present tense of the verb substantive is:—

Singular, 1. *hū*.

2. *hai*.

3. *hai*.

Plural, 1. *haī*.

2. *hō*, *haī*.

3. *hai*, *haī*.

The past tense is *hatō* and *thō*, plural *hatā*.

The finite verbs are inflected as in connected dialects. Thus, *hū jāū hū*, I go; *thū jāvē-hai*, thou goest, etc.

The past tense of transitive verbs is often combined with a subject in the nominative case. Thus, *bētō kēhyū*, the son said; *mū gunō kīdō hai*, I (instead of *maī*, by-me) sin done is, etc.

The conjunctive present is often used as a future; thus, *mū jāū*, I will go. The true future is formed from this tense by adding *gō*, plural *gā*. Thus, *hū kuṭū-gō*, I shall strike.

The verbal noun ends in *wō*, oblique *wā*; thus, *kuṭ^wwō*, to strike; *kusī kar^wwā lāgā*, they began to make merry.

Note also the causative form *kēw^rrāū*, I may be called.

It is hoped that the beginning of the Parable of the Prodigal Son which follows will be sufficient to show the characteristic features of the dialect. It will be

seen that the spelling is rather inconsistent. I have, however, corrected all serious mistakes in the original, where the Dēvanāgarī text in numerous instances was at variance with the transliteration.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

(KOTRA, MEWAR.)

TRANSLITERATION AND TRANSLATION.

Ēk ^{as}	mān ^a vi-nē	bē	sōrā	hatā.	Tinā-mē	nānū
<i>One</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among</i>	<i>younger</i>
hatō	āp ^a nē	bāp-ē	kēhyō,	‘bāp,	mārō	bhāg mōy
<i>was</i>	<i>his</i>	<i>father-to</i>	<i>said,</i>	<i>‘father,</i>	<i>my</i>	<i>share me</i>
ālō.’	Pāchhē	unā-rō	bhāg	wāṭi	didō.	Thōrā-k
<i>give.’</i>	<i>Then</i>	<i>his</i>	<i>share</i>	<i>having-divided</i>	<i>was-given.</i>	<i>Few-a</i>
dārā	kērē	nānū	hatō	māl	bhēlō	kīdō bēg ^a lō
<i>days</i>	<i>after</i>	<i>younger</i>	<i>was</i>	<i>proper ty</i>	<i>together</i>	<i>was-made far</i>
lēi-nē	hīḍi	giyō.	Wāy	khōṭā	kān-mē	khēru
<i>having-taken</i>	<i>having-gone</i>	<i>went.</i>	<i>There</i>	<i>bad</i>	<i>action-in</i>	<i>spent</i>
kīdō.	Pāchhē	hārō	khēru	kārī	pūgō	unā
<i>was-made.</i>	<i>Then</i>	<i>all</i>	<i>spent</i>	<i>having-made</i>	<i>after (?)</i>	<i>that</i>
mulak-mē	jab ^a rō	kāl	pariyō.	Pāchhē	wō	nāgō-pud
<i>country-in</i>	<i>mighty</i>	<i>famine</i>	<i>arose.</i>	<i>Then</i>	<i>he</i>	<i>distressed</i>
thāi	gayō.	Pāchhē	unā	mulak-mē	har ^a tā	ghar ^a wālā-nē
<i>having-become</i>	<i>went.</i>	<i>Then</i>	<i>that</i>	<i>country-in</i>	<i>rich</i>	<i>householder-to</i>
gayō.	Pāchhē	unā	ghar ^a wālā	khētar-mā	huar	charāwā
<i>he-went.</i>	<i>Then</i>	<i>that</i>	<i>householder(by)</i>	<i>field-in</i>	<i>swine</i>	<i>to-feed</i>
mōk ^a lyō.	Tērē	unā-rē	mū-mē	ēm	hatū	kē, ‘huar-rā
<i>was-sent.</i>	<i>There</i>	<i>his</i>	<i>mind-in</i>	<i>this</i>	<i>was</i>	<i>that, ‘swine-of</i>
khāyēlā	chhōl ^a kā	khāinē	mū	pēṭ	bharū.’	Tērē
<i>eaten</i>	<i>husks</i>	<i>having-eaten</i>	<i>I</i>	<i>my-belly</i>	<i>may-fill.’</i>	<i>Then</i>
unā	kānū	kai	nē	āliyō.	Pāchhē	hōchīnē
<i>to-him</i>	<i>by-anyone</i>	<i>anything</i>	<i>not</i>	<i>was-given.</i>	<i>Then</i>	<i>having-come-to-senses</i>
kiyō,	‘mārā	bāp-nē	kiṭ ^a lā	kām ^a wālā-nē	ghaṇā	rōṭā haī,
<i>said,</i>	<i>‘my</i>	<i>father-of</i>	<i>how-many</i>	<i>servants-to</i>	<i>many</i>	<i>bread</i>
nē	mū	bhukhū	marū-hū.	Mū	uṭhīnē	mārā bāp-gōrē
<i>and</i>	<i>I</i>	<i>with-hunger</i>	<i>dying-am.</i>	<i>I</i>	<i>having-arisen</i>	<i>my father-near</i>
jāū,	unā	kēū	kē,	‘bāp,	mū	Bhag ^a wān-rē
<i>will-go,</i>	<i>him-to</i>	<i>will-say</i>	<i>that,</i>	<i>‘father,</i>	<i>by-me</i>	<i>God-of and</i>

thārē	āgē	gunō	kīdō	hai.	Pāchhē	mũ	āwō	nē	kē
<i>of-thee</i>	<i>before</i>	<i>sin</i>	<i>done</i>	<i>is.</i>	<i>Then</i>	<i>I</i>	<i>such</i>	<i>not</i>	<i>that</i>
thārō	bēṭō	kēw ^a rāũ.	Mōy	thārē	kām ^a wālā-mā-thī			ēk	harikō
<i>thy</i>	<i>son</i>	<i>I-am-called.</i>	<i>Me</i>	<i>thy</i>	<i>servants-in-from</i>			<i>one</i>	<i>like</i>

banāw.” ’
make.” ’

GIRĀSĪĀ OR NYĀR.

The Bhīl dialect spoken in the eastern part of Marwar and Malani along the hills bordering on Merwara and Mewar is known as the *Nyār-kā-bōlī*, or Nyār dialect. It is also spoken in the south-eastern corner of the Sirohi State, where it is known as Girāsīā.

The most characteristic feature of this dialect is the frequency with which *ē* is substituted for other vowels; thus, *dhēn*, wealth; *dēn*, day; *kērē-nē*, having done. In words such as *husēlō* or *hus^alō*, son; *āpēnō* and *āp^anō*, own, etc., the *ē* is probably short.

Note also the frequent contractions such as *uṇai* for *uṇā-ē*, to him, etc.

The cerebral *ḷ* has been replaced by the dental *l*; thus *kāl* for *kālḷ*, famine.

The inflexion of nouns and verbs is, broadly speaking, the same as in the Bhīlī of Mahikantha. The suffix of the genitive is, however, *rō* as in Mārwarī; thus, *nōkērīā-rō*, of the servants. The future of *kuṭ^awū*, to strike, is given as follows,—

Singular, 1. <i>kuṭu</i> .	Plural, 1. <i>kuṭā</i> .
2. <i>kuṭi</i> .	2. <i>kuṭi</i> .
3. <i>kuṭi</i> .	3. <i>kuṭi</i> .

Note also the pronoun *du*, this.

On the whole the dialect will be seen to agree with the Bhīlī of Mahikantha with an admixture of Mārwarī, though not to the same extent as is the case with the Bhīlī of Mewar.

Of the two specimens which follow the first is a version of the Parable of the Prodigal Son. It has been received from Jodhpur in Marwar. Only the first few lines have been reproduced. The second specimen is a short folk-tale from Sirohi. It will be seen that both represent the same dialect.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

GIRĀSĪĀ OR NYĀR DIALECT.

(JODHPUR.)

SPECIMEN I.

Ēkē	jaṇā-rē	bē	dīk ^a rā	hōtā.	Huṇā-mā-hō	lōrkīō	āp ^a nē
One	man-to	two	sons	were.	Them-among-from	the-younger	his
bāpā-ē	kēiyō,	‘bāpā,	hamārī	pāṭi	āyē	jiyē	sēt
father-to	said,	‘father,	our	share	may-come	that	property
ālō.’	Tērē	bāpē	āpē-rī	ghēr-bāk ^a rī	uṇai	ālli.	Thōrā
give.’	Then	by-the-father	his	property	him-to	was-given.	Few
kērē	lōr ^a kō	dāw ^a rō	āpērī	sēb	sēt	bhēlū	kīdhū,
after	the-younger	son	his	all	property	together	was-done,

par-dēsē pērō gīyō. Uṭhē nāgāi-bāḍāi-māyē sārū gēmārē
foreign-country-to away went. Then riotousness-in all having-spent
 dēdō. Sārū khuṭā-kērē waṇē-mal^akai-māhē mōṭō kāl pēriyō.
was-given. All spent-after in-that-country-in great famine fell.
 Tērē wō nāgō pōri hōvēnē ūbō rēyō, nē pāchhē
Then he destitute having-fallen having-become standing remained, and then
 uṇ mēl^akē rēwāi-pāyē rēiyō. Tērē uṇē āpērē khētē-mē
that in-country citizen-near lived. Then him-by his field-in
 surā-rī ḍār chār^awā mēllyō. Tērē uṇē surā-rē chār^awā-hē
swine-of herd to-feed was-sent. Then him-by swine-of feeding-of
 khēr^akhākō hōtō jīṇē-hī āpērō pēt bhēr^awā-rō mētō kīdū.
husk was them-from his belly filling-of wish was-made.
 Pēṇ uṇē khēr^akhākō-hī kaṇai nī āllyō.
But him-to husk-even by-anybody not was-given.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

GIRĀSIĀ OR NYĀR DIALECT.

(SIROHI STATE.)

SPECIMEN II.

Khumji Ṭhākōr Prēm^alō Nāw^aṭō bē bhāi hōā-rē. Pēsē sōk^alu
Khumjī Ṭhākōr Prēm^alō Nāw^aṭō two brothers were. Then arrow
 lē-nē Prēm^alē Nāw^aṭē kēō, 'ē Khum^ajī Ṭhākōr, ihē
having-taken by-Prēm^alō by-Nāw^aṭō it-was-said, 'O Khumjī Ṭhākōr, thus
 āp^aṇu nām nē-hē-nī rē. Bē bhāi jāēnē wāvē-upēr bēhā;
our name not-is-not O (?). Two brothers having-gone well-on we-will-sit;
 pāñiār āvē tērē gēlōliō jikēnē gērāpērā phōrāwā.
water-drawers come then arrow having-thrown earthen-pots we-will-break.'
 Phul^amāti Rāñi pāñi bhēr^awā-sēru āi. Pāñi bhērīō, sēr-thī
Phulmātī queen water filling-for came. Water was-filled, steps-from
 thēkiē, sōk^alu jikiyu wō gērō-parō phōrāvīō. Phul^amātī
ascended, arrow was-thrown and earthen-pot was-broken. Phulmātī
 rāñi dhāmīē-thakē rāw^alē giē. Jāēnē dhēñiē-nē pēkāriā,
queen having-run palace-in went. Having-gone husband-to it-was-shouted,
 'māru bēhēru phōrāvīu.' Pēsē dhēñiē bīb^anōṭō
'my water-pot was-broken.' Then by-husband proclamation-of-banishment
 lēkhīō. Pēsē bē-phār dīn hōā, Khum^ajī Ṭhāk^arāē bhukh
was-written. Then two-pahar day became, Khumjī Ṭhākōr-to hunger
 lāgi. Rōṭā khāwā-rē sēru gērē āyā. Tērē bīb^anōṭō
began. Bread eating-of for-the-sake in-house went. Then proclamation
 dēkhīō. 'Dō hu mōḍiu hē, bhāl^atō jāu.' Bhāl^awā dukō.
was-seen. 'This what set-up is, seeing I-will-go.' To-see he-began.
 Bāpē lēkhīō hē, 'aṭē pāñi pīwā-rō dhēram nē-hē. Aṭhē
By-the-father written is, 'here water drinking-of right not-is. Here
 ubō rē-nē pāñi pīē, kāli gāē-ru rēgēt pīē.
standing having-remained water drinkest, black cow-of blood drinkest.'
 Pēsē Khum^ajī Ṭhākōr Prēmā bhāi sārē giō. 'Prēmā bhāi,
Then Khumjī Ṭhākōr Prēmā brother near went. 'Prēmā brother,
 ēt^arē ubā rē-nē pāñi nē piā. Mārē bā-jī
here standing having-remained water not we-will-drink. My father(-by)
 bīb^anōṭō lēkhīō hē. Pērā jāā pērā. 'Ēhēl giā. Jātā-
proclamation written is. Off let-us-go then.' Away (?) they-went. While-

thēkā Ujāñī nēg^arī gēā. Ujāñī nēg^arī-rō rājā usō bēṭō; kōī
going Ujain town they-went. Ujain town-of king high sat; some
 mōṭiār jāṭā dēkhīā; śād didā, 'kām jāō, mōṭiārā?'
young-men going were-seen; words were-given, 'where do-you-go, youngsters?'
 'Sēr kurī-rē sēru nōkērīā jāā.' 'Mārē-pērā rōō.' Nōkērīā rākhīā.
'A-seer flour-of for servants we-go.' 'Me-with stay.' Servants were-kept.
 Tērē unē rājā-rē ēk dikērī hōṭē; wāg lē giō.
Then that king-of one daughter was; a-tiger having-taken went.
 Jērē puṭhē wār hōē, 'dhām^ajō rē dhām^ajō.' Khum^ajī Ṭhākōr sērē
Then behind cry became, 'run O run.' Khumji Ṭhākōr riding
 ghōḍā-pēr dhāmīō, vēn-wās-māhē giō, wāg mārīō. Prēm^alō Nāw^aṭō
horse-on ran, wood-in went, tiger was-killed. Prēmlo Nāwṭō
 puṭhē āō. Wāg mārēnē churō jikiō. Wō churō dhōw^anā-rē
behind came. Tiger having-killed dagger was-thrown. He dagger washing-of
 wās^atē wāvē-māhē utērīō. Tērē Prēm^alē Nāw^aṭē wāvē-māhē dhēku
for well-in descended. Then by-Prēmlo Nāwṭō well-in push
 dēu. Tērē Khum^ajī nē churō māhē pērīā. Jērē Prēm^alō Nāw^aṭō
was-given. Then Khumji and dagger into fell. Then Prēmlo Nāwṭō
 rājā-rī dik^arī lēnē Ujāñī-rā rājā-gōḍē gēō. Rājā bōlō,
king-of daughter having-taken Ujain-of king-to went. The-king said,
 'kuna chōḍāvīi?' Prēm^alō kē, 'mē chōḍāvīi.'
'by-whom was-she-released?' (Answered-) Prēmlo that, 'by-me was-she-released.'
 'Thē-mā chōḍāvīi hē, thē-māi-j pērī pēr^anāwā. Chha mēhīnā
'You-by released was, you-to-only now I-will-marry-her. Six in-months
 lēgēn āvē-hē.'
marriage coming-is.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were two brothers, Khumji Ṭhākōr and Prēmlo Nāwṭō. One day Prēmlo Nāwṭō took his arrows and said, 'O Khumji Ṭhākōr, if we go on in this way we shall not make a name. Let us both go and sit down at the well. When anybody comes to draw water, we will shoot the water-pot to pieces.' So they did, and soon the queen Phulmāti came to fetch water. After having filled her pitcher she ascended from the steps of the well, and they broke her pitcher by shooting an arrow at it. The queen Phulmāti fled to the palace and loudly complained to her husband that her pitcher had been broken. Her husband then banished the two brothers.

At noon Khumji Ṭhākōr became hungry and went home to get some bread. When he saw the proclamation of banishment, he thought, 'what is this? I will go and see.' He found that his father had written as follows, 'it is not allowed to drink water here. If you remain here and drink water, then you will drink the blood of a black cow.'

Khumjī Ṭhākōr then went to his brother Prēmlō, and said, 'brother Prēmlō, let us not stay here and drink water. My father has banished us, therefore let us be off.' So they went away.

On their way they came to Ujjain. The king of Ujjain from his elevated seat saw the young men coming and asked them where they were going. They answered that they intended to serve for a seer of flour, and so he asked them to stay with him and took them in his service.

Now the king had a daughter. One day she was carried away by a tiger, and she cried out, 'make haste, make haste.' Khumjī Ṭhākōr mounted a horse and hastened after her into the wood, and killed the tiger. Then Prēmlō Nāwṭō arrived. Having killed the tiger with his dagger Khumjī descended into a well in order to wash his dagger, and Prēmlō Nāwṭō pushed him into the well, so that Khumjī with his dagger fell into the water. Then Prēmlō Nāwṭō brought the king's daughter to the king of Ujjain. The king asked who had released her and Prēmlō answered that he had done it. Said the king, 'since you have released her, you alone shall marry her, and the marriage shall be in six months.'

MAG^{RI} OR MAG^{RĀ}-KĪ BŌLĪ.

In the north, Nyār approaches Mār^{wā}rī and has to its east a dialect of that language which in some characteristics agrees with Bhilī, *viz.*, the so-called Mag^{ri} or Mag^{rā}-kī bōlī. *Mag^{rō}* means 'hill,' and *Mag^{rā}-kī bōlī* is therefore simply 'hill-language.' It is the dialect of the southern, hilly, part of Merwara, and is spoken by 44,500 people.

Mag^{ri} in most characteristics agrees with ordinary Mār^{wā}rī. There are, however, some indications which show that the base of the dialect is identical with the various forms of Bhilī spoken to the south.

An *h* is often substituted for an *s*; thus, *hag^{lō}*, all; *huraj*, sun; *dōh*, ten.

The form *ḍiyā*, eye, corresponds to *ḍōyā* or *ḍōā*, i.e., *ḍōlā* in Bhil dialects, such as Rānī, Nōrī, etc.

The inflexion of nouns and pronouns is essentially the same as in Mār^{wā}rī. The suffix of the case of the agent is, however, *ē* or *nē*, as in Māl^{vī} and Gujarātī Bhilī. Thus, *bhōlyē*, by the son; *bā-nē*, by the father. This suffix is sometimes added to the adjective, and not to the qualified noun. Thus, *vī-kē bā*, by his father; *thā-rai bā*, by thy father.

The suffixes of the dative are *ē*, and *nē* or *nai*. Thus, *bāyē* and *bā-nē*, to the father; *ēk-nai*, to some one.

The suffix of the ablative is *hū*; thus, *bā-hū*, from a father.

The usual suffix of the genitive is *kō*; thus, *bā-kō*, of the father. In the case of pronouns we also find the suffixes *rō* and *ṇō*; thus, *āp^{rō}*, his own; *mhāṇō* and *mhārō*, my; *thāṇō* and *thārō*, thy. When the genitive qualifies a noun in the dative case it sometimes ends in *ā* and sometimes in *ē* or *ai*. Thus, *gāw-kā Pāṭēlē*, to the Pāṭel of the village; *vī-kē galai*, to his neck; *mhārā bā-kai jaṇāē*, to my father's servants.

The suffix of the locative is *mē*, *mā* or *māy*.

The following are the personal pronouns :—

	I	We	Thou	You	He	They
Nominative . . .	<i>mhū</i>	<i>mhē</i>	<i>thū</i>	<i>thē</i>	<i>ū</i>	<i>vē</i> .
Agent . . .	<i>mhē</i>	<i>mhā</i>	<i>thē</i>	<i>thā</i>	<i>vī</i>	<i>wā</i> .
Genitive . . .	<i>mhāṇō, mhāro</i>		<i>thāṇō, thārō</i>		<i>uṇkō</i>	<i>uṇā-kō</i> .

Other pronouns are *kuṇ*, who? *kāy*, what? *jakō*, who; *jī*, by whom; *jāē*, whom.

The conjugation of verbs agrees with Mār^{wā}rī. Thus, *mhū hō*, I was; *mhū jāū-lā*, I shall go.

Note finally the frequency with which the suffix *ḍō* occurs. Thus, *dyāḍā*, days; *jōgōḍō*, worthy; *muōḍō*, dead; *gamyōḍō*, lost.

In most respects, however, Mag^{ri} closely agrees with Mār^{wā}rī, as will be seen from the specimen which follows.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHİLĪ OR BHILŌḌĪ.

MAGRĀ-KĪ BŌLĪ.

(DISTRICT MERWARA.)

Ēk jaṇā-kē dvē bhōlyā hā. Wā-mā-hū chhōṭ^akyō bā-hū bōlyō
One man-to two sons were. Them-in-from the-younger the-father-to said
 ka, 'ē bā, māl^amatā-mā-hū jō mhāṇō bāṭō vhe sō mhāyē dē-dē.
that, 'O father, the-property-in-from what my share may-be that to-me give.'
 Jadyū āp^arā māl^amatā-mā-hū vīyē bāṭō kar dīdō. Ghaṇā dyādā
Then his-own property-in-from to-him share having-done was-given. Many days
 nah huwā-hā ka chhōṭ^akyō bhōlyō hag^alō hāwaṭar ānt^arā malak-
not become-had that the-younger son all collecting-together a-distant country-
 māy parō-gayō. Ar waṭhai ūl-phail-mē dyādā gamār āp^arō
into went-away. And there riotous-living-in days having-spent his-own
 māl^amatō parō-gamāyō. Jadyū vī hag^alō upār-nhākyō, pāyā
property away-was-squandered. When by-him all had-been-wasted, then
 vī malak-mā baḍō kāl padyō, ar ū kāṅ^alō hō-gayō. Ar vī
that country-in great famine fell, and he a-beggar became. And by-him
 jār vī malak-kā rahan-wālā-mā-hū ēk-kē gōḍē rahan
having-gone that country-of inhabitants-among-from one-of near to-remain
 lāgyō. Jī ūyē āp^arā khēt-māhē hūr^adā charāwaṇ-nē mēlyō. Ar
began. By-whom to-him his-own field-into swine to-graze was-sent. And
 ū wā chhōḍā-mā-hū jāē hūr^adā khē-hā āp^arō pēṭ bhar^anō
he those husks-in-from which the-swine eating-were his-own belly to-fill
 chāwō hō. Ar dūjā vīyē kāi na dēvē hā. Pāyā vīyē
wishing was. And others to-him anything not giving were. Then to-him
 hūjyō ar vī kahyō ka, 'mhārā bā-kai ghaṇā jaṇāē
senses-came and by-him it-was-said that, 'my father's many to-men
 rōṭi-hū hī ghaṇō malē-hai; ar mhū bhūkhā marū hū. Mhū
bread-than even much obtained-is; and I of-hunger dying am. I
 hālyō-hālyō bā gōḍē jāū-lā ar vīyē kū-lā ka, "ē bā,
having-started father near will-go and to-him will-say that, "O father,
 mhē baikūṇṭh-hū ūndhō ar thārā diyā āgē pāp kīdō hai. Ar
by-me heaven-from against and thy eyes before sin done is. And
 phenū thārō bhōlyō kuhābā jōgōḍō na hū; māē thārā jaṇā-
any-longer thy son to-be-called worthy not am; me thy servants-
 mā-hū ēk-kē harikō hamaj.' " Jadyū ūṭhar āp^akā bā
among-from one-of like consider.' " Then having-arisen his-own father

gōdē hālyō. Paṇ ū al^agō-j hō ka vī-kē-bā vīyē dīthō,
near started. But he far-indeed was that him-by-of-father to-him was-seen,
 ar wāl kidī, ar nhār vī-kē-galai lāgar bāchyā
and compassion was-done, and running his-in-of-neck having-stuck kisses
 dīdā. Bhōlyē vīyē kiyō ka, ‘ē bā, mhē baikūṇṭh-
were-given. By-the-son to-him was-said that, ‘O father, by-me heaven-
 hū ūndhō ar thārā ḍiyā āgē pāp kidō hai; ar thārō bhōlyō
from against and thy eyes before sin done is; and thy son
 kainē jōgōdō na hū.’ Paṇ bā-nē dharm-pūtā-hū kiyō
to-be-called worthy not am.’ But the-father-by the-servants-to it-was-said
 ka, ‘hag^alā gābā-mā-hū hak^arā kādar vīyē pah^arāwō;
that, ‘all garments-in-from best having-taken-out to-him put-on;
 ar vī-kā hāth-mē bīṭhī ar pagā-mē kār^adā ghālō; ar mhā khaī ar
and his hand-on a-ring and feet-on shoes put; and we will-eat and
 majā karā. Kyā-hārū, ka ō mhārō bhōlyō muōḍō hō, ar
merriment will-make. What-for, that this my son dead was, and
 phēṇū jīyō hai; ar gamyōḍō hō, phēṇū lādyō hai.’ Jadyū vē
again alive is; and lost was, again found is.’ Then they
 majā kar^abā lāgyā.
merriment to-do began.

Vī-kō baḍō bhōlyō khēt-māē hō. Ār jadyū ātō ātō
His elder son field-in was. And when coming coming
 guwādā gōdē āyō tadyū gājā bājā ar nāch^awā-kō kūk^abō sunyō.
house near came then singing music and dancing-of sound was-heard.
 Ar vī āp^akā dharm-pūtā-mā-hū ēk-nai bulār būjhyō
And by-him his-own servants-from-among one-to having-called it-was-asked
 ka, ‘ō kāī hai, rē?’ Vī wāyē kahyō ka, ‘thārō
that, ‘this what is, O?’ By-him to-him it-was-said that, ‘thy
 bhāī āyō hai; ar thārai bā baḍō jīmaṇ kidō hai. Kyā-
brother come is; and by-thy father a-great feast done is. What-
 hārū, ka ū-nē hārō-hāb^atō dīthō hai.’ Paṇ vī rīh kidī
for, that him-to safe-and-sound seen is.’ But by-him anger was-made
 ar māhē jāw^anō na chāhyō. Ī-hārū wī-kō bā bār^anē
and in to-go not he-wished. For-this-reason his father outside
 ār ū-nē papōl^abā pūchh^abā lāgyō. Vī bā-nē jāb
having-come him-to to-entreat to-ask began. By-him the-father-to reply
 dīdō ka, ‘mhū thārō at^arā barā-hū gōl-paṇō karū-hū, ar
was-given that, ‘I thy so-many years-from service doing-am, and
 kadyū thārō kiyō na lōpyō, ar thā māē ēk ur^anyō hī
ever thy word not was-avoided, and by-thee to-me one kid even
 na dīdō ka mhū mhārā hāthidā-kē hāthē majā kar^atō.
not was-given that I my friends-of with merriment might-have-made.

Paṇ thārō ō bhōlyō jakō-j rāṇḍā-kē bhēlē māl^amatō khai-gyō-hai,
But thy this son who-veryly harlots-in-of company property has-eaten-away,
 jyāṇ-hī āyō tyāṇ-hī thā vī-hārū hakh^rō (or hāū) jīmaṇ kīdō hai.
as-soon came so-soon by-thee him-for a-good dinner made is.'

Vī wāyē kīyō, 'ē bhōlyā, thū mhārē hadā bhēlē hai;
By-him to-him it-was-said, 'O son, thou of-me always with art;
 jakō-j haḡ^alō mhāṇō hai sō thāṇō hai. Paṇ majā kar^aṇō ar
which-veryly all mine is that thine is. But merriment to-do and
 rājī hōṇō jōḡ hō. Kyā-hārū, ka thāṇō bhāī muōḍō
happy to-become proper was. What-for, that thy brother dead
 hō, phēṇū jīyō hai; ḍulyōḍō hō, phēṇū milyō hai.
was, again alive is; lost was, again found is.'

The Bhīlī dialect of Ratlam, in many characteristics differs from the connected forms of speech to the west and approaches the neighbouring Mālvi.

The palatals are sometimes retained, and sometimes also changed to *s*-sounds. Thus, *chāk^arā-nē*, to the servants; *chhōrō* and *sōrō*, a son. Similarly, we find both *s* and *h* corresponding to Gujarātī *s*; thus, *sag^alō*, all; *das*, ten; *ham^ajāṇ^awā lāgō*, he began to entreat; *hō*, hundred, etc.

The cerebral *ḍ* between vowels is pronounced as an *r*; thus, *ghōrō*, Gujarātī *ghōḍō*, a horse.

The cerebral *ḷ* has disappeared; thus, *sag^alō*, Gujarātī *sag^aḷō*, all; *kāl*, Gujarātī *kālḷ*, famine, etc.

With regard to the inflexion of nouns it should be noted that the neuter gender is on the point of disappearing. Thus, we find *hōnō* instead of *hōnū*, gold; *aṭ^alā warsā*, so many years, etc. In the latter instance the adjective is put in the masculine and the noun in the neuter plural. Similarly we find *jē mārō* (masc.) *hē tē tārū* (neut.) *hē*, what mine is that is thine.

The plural of strong feminine bases ends in *yā* as in Rājasthānī; thus, *sōryā*, daughters.

The ablative suffixes are *thī* and *ū*; thus, *bāp-thī*, from a father; *sabā-ū ūchō*, all-from high, highest.

The usual suffix of the genitive is *nō*. Occasionally, however, the Mālvi and Mārwarī suffix *rō* is used instead; thus, *waṇī dēs-rā rēwāwārā-kanē*, to a citizen of that country.

The personal pronoun of the first person singular is *hū* and *mū* as in Mālvi. 'We' is *hamō*, and 'you' *tamō* or *tamē*. 'He' is *ū* or *wu*, genitive *ū-nō*, *uṇī-nō* or *waṇī-nō*; plural *vī* and *vī-hēlā*. The relative pronoun is *jō* and *jē*, case of the agent *jēṇē*. 'Who?' is *kūṇ*, genitive *kī-nō*, oblique *kaṇī*.

The present tense of the verb substantive is—

Singular, 1. <i>hū</i> , <i>ū</i> , <i>hē</i> .	Plural, 1. <i>hai</i> , <i>hē</i> , <i>hū</i> .
2. <i>hē</i> , <i>hai</i> .	2. <i>hō</i> , <i>hai</i> , <i>hē</i> .
3. <i>hē</i> , <i>hai</i> .	3. <i>hē</i> , <i>hai</i> .

Instead of *hē* we also find *chhē*.

The present and past tenses of finite verbs are formed as in other connected dialects. Thus, *hū mārū-hū*, I strike; *tamō jāwō-hō*, you go; *uṇī-ē mārō*, he struck. Note *ū lāgō*, he began.

The present participle is used as a present definite and an imperfect. Thus, *khātā*, (they) were eating; *tū mā-ē-kanē sadā rētō*, thou art always living near me.

The future is formed as in Mālvi. Thus, *hū mārūjā*, I shall strike. The conjunctive present is sometimes used instead; thus, *kaḥū*, I will say.

The verbal noun ends in *nō* or *wō*; thus, *jānō*, to go; *ālō*, to give.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the character of this dialect as being a link between the western Bhīlī and Rājasthānī or, more especially, Mālvi.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

(RATLAM STATE.)

Ēk ād^amī-nē bē bēṭā thā. Lōrē bēṭē bāp-nē
A-certain man-to two sons were. By-the-younger son the-father-to
 kahyū kē, 'ē bāp, tā-rā-kanē jō dhan hē, anā dhan-nī
it-was-said that, 'O father, thee-with what wealth is, that wealth-of
 māri pāṭi pāri-ālō. Phēr bāpē pāṭi pāri-āli.
my share away-give.' Then by-the-father share away-was-given.
 Lōrō bēṭō dhan laīnē thōrā dan pachhī bāh^arēk
The-younger son wealth having-taken a-few days after very
 vēg^arō jāto-rayō; nē tā khōṭā karm karīnē māl sag^alō
distant went; and there wicked deeds having-done property all
 ujārī didō. Jārē sag^alō ujārī chūkyō tyārē
having-squandered was-given. When all having-squandered ceased then
 uṇī dēs-mē ghaṇō kāl paḍyō. Anē waṇī-nē wakhō paḍyō. Pachhī
that country-in a-great famine fell. And him-to want fell. Then
 ū jāīnē waṇī dēs-rā rēwāwārā-kanē rōj^agarē rayō.
he having-gone that country-of inhabitant-near in-service remained.
 Jēnē uṇī-nē wan-mē khēt-mē hūar chār^awā mōk^alyō; janābar
Whom-by him-to forest-in field-in swine to-graze was-sent; the-beast
 jē rūkh^arā khātā tē ū-bhī khāw^anō chāh^avī-j, kōi
which shrubs ate that he-too to-eat having-caused-to-wish-very, anybody
 kāi nī āl^atō. Pachhē uṇī-nē ēwō man-mē ham^akī āyō anē
anything not (was-)giving. Then him-to such mind-in thought came and
 kēwā lāgō kē, 'mārā bā-nā ghēr-mā āṭ^alā majūr majūri
to-say began that, 'my father-of house-in so-many labourers service
 karī rayā jē ōr khātā-pītā at^arō wāchāw wāchē-hai,
doing are who other-things eating-and-drinking so-much saving saved-is,
 paṇ hū bhukhē marū-hū. Hū chālinē mārā bāp-kanē jāū,
but I by-hunger dying-am. I having-started my father-near will-go,
 anē kahū kē, "hē bāp, mē Rām-nō khōṭō kariyō chhē, anē
and will-say that, "O father, by-me God-of ill done is, and
 tamē-kanē pāp kar^ayō chhē. Hū tāro chhōrō kēwāwā lāyak nī
thee-near sin done is. I thy son to-be-called worthy not
 ū; tamārā dār^akyā bhēgō ma-nē kari dyō." Pachhē ū
am; thy labourer like me-to having-made give." Afterwards he

uṭhī-nē u-nā bāp-kanē gayō. Thōṛī-k dūr thō kē
having-arisen his father-near went. Little-a at-distance was that
 bāpē dēkhinē awāl kidi; nē sāmā dōḍi-nē
by-the-father having-seen compassion was-made; and before having-run
 galā-mā hāth nākhī-nē bōkī dīdī. Chhōrē uṇī-nē kayō
the-neck-on hand having-thrown kiss was-given. By-the-son him-to was-said
 kē, ‘bāp, mē Rām hāmō nē tāṛā dēkh^atā pāp kar^ayō hē;
that, ‘father, by-me God before and thy (in-)seeing sin done is;
 tāṛō bēṭō thawā lāyak nī-hū.’ Paṇ bāpē chāk^arā-nē
thy son to-become worthy not-I-am.’ But by-the-father servants-to
 kahyō kē, ‘aṇī bēṭā-nē hāū chinth^arū kāḍinē anē
it-was-said that, ‘this son-to good clothes having-taken-out this-to
 pērāō, hāth-mā vīṭī anē pōgā-mā jōḍā pērāō; pachhē rōṭō
put-on, hand-in a-ring and feet-in shoes put; afterwards bread
 karī khāiyē nē majā kariyē. Kyū-kē, yō mārō bēṭō
having-done let-us-eat and merriment let-us-make. Because, this my son
 muā barābar thō, nē pāchhō jivyō; khōwāi gayō-thō tē pāchhō
dead like was, and again is-alive; lost gone-was he again
 maliyō.’ Pachhē waṇā majā-mā rājī thayā.
is-found.’ Then they merriment-in glad became.

WĀG^aḌĪ.

Wāg^aḌī is the dialect of a Bhīl tribe which is found in Rajputana and the adjoining districts. In the Mewar State we find them in the hilly tracts in the south-west. They are also found in the adjoining parts of Gwalior, Partabgarh, Banswara, and Dungarpur, and in the north-eastern corner of Mahikantha. A few speakers of Wāg^aḌī have also been returned from Rewakantha. The following are the revised figures :—

Mewar State	.	.	.	.	.	.	.	.	.	.	280,000
Banswara State	.	.	.	.	.	.	.	.	.	.	74,900
Dungarpur State	.	.	.	.	.	.	.	.	.	.	98,000
Partabgarh State	.	.	.	.	.	.	.	.	.	.	53,000
Gwalior Agency	.	.	.	.	.	.	.	.	.	.	20,000
Mahikantha	.	.	.	.	.	.	.	.	.	.	17,000
Rewakantha	.	.	.	.	.	.	.	.	.	.	75
TOTAL											525,375

Of the 53,000 speakers reported from Partabgarh, 47,000 are stated to use a mixed form of speech, called Mēwāṛī-Wāg^aḌī. No specimens are, however, forthcoming, and it has been found convenient to include the whole total under Wāg^aḌī. The language of almost the whole of Partabgarh is Bhīlī.

Specimens have only been received from Mahikantha. They exhibit a dialect which in most particulars agrees with Mālvi, in the inflexion of nouns and pronouns, the verb substantive, and the various tenses of the finite verb. Compare forms such as *mānakh-kē*, to a man; *bāp-na*, to the father; *bāp-kō*, of the father; *mũ*, I; *thō*, he was; *marũ-hũ*, I am dying; *jāũ-gā*, I shall go. The past tense of the verb substantive is sometimes formed as in Mālvi, singular *thō*, plural *thā*, and sometimes as in Mārwarī, singular *hō*, plural *hā*.

It is not, however, necessary to go into further details. The beginning of the Parable of the Prodigal Son which follows will be sufficient to show how closely Wāg^aḌī agrees with Mālvi.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

WĀG^aḌĪ DIALECT.

(MAHIKANTHA.)

Ēk manakh-kē dō dāw^adā thā. Na wā-māhī-lā chhōṭ^akyā-na
 One man-to two sons were. And them-within-from the-younger-by
 bāp-na kīyō, 'bāp, aṇī dhan-kī pātī ma-na dē.' Na
 the-father-to it-was-said, 'father, this wealth-of share me-to give.' And
 ũ-na wā-na ũ-kō dhan bēchī dīdō. Na thōḍā-k dan
 him-by them-to him-of the-wealth having-divided was-given. And few-a days
 pachhē, nān^akyō chhōrō hagh^arō dhan lēn durō dēs-mā
 afterwards, the-younger son all wealth having-taken a-far country-in
 parō gīyō, na ũthē khōṭī chal^anī-mē dhan udā
 away went, and there bad conduct-in the-wealth having-(been)-wasted

didō. Na ũ-na hagh⁴rō kharach kar didō pāchha
was-given. And him-by all expenditure having-done was-given afterwards
 mōṭō kār ũṇī dēs-mēṣ padyō, na ũ-kē phōḍā paḍ⁴wā lāgā.
a-great famine that country-in fell, and him-to distress to-fall began.
 Na ũ jāna dus⁴rā ũṇī dēs-kā rēwās-ka-aṭhē rīyō; na
And he having-gone another that country-of native-of-near remained; and
 ũ-na ũ-kā khēt-mēṣ gaḍurā charāwā sāru ũṇī-na mōkhalyō. Na jō
him-by his field-in swine feeding for him-for it-was-sent. And what
 phariyā⁴ gaḍurā khātā-hā, ũṇī-mēṣ-śū āp⁴nō pēt bhar⁴wā-kō man
husks the-swine eating-were, that-in-from his-own belly filling-of mind
 chālyō; na ũ-na kōī didō nahī. Na ũ śāw⁴dān huō,
went; and him-to (by)-any-one was-given not. And he conscious became,
 jadī ũ bōlyō, ‘mārā bāp-kē kat⁴rā-ī majuriyā-na ghaṇī rōṭī mala-ha,
then he spoke, ‘my father-of how-many servants-to much bread being-got-is,
 paṇ mū tō bhukā marū-hū. Mū uṭhna mārā
but I on-the-other-hand by-hunger am-dying. I having-arisen my
 bāp-kī nakha jāū-gā, na wān kū-gā, “bāp, mēṣ
father-of near will-go, and him-to I-will-say, “O-father, by-me
 Par⁴m-ēs⁴war-ka āgē na thā-ka āgē pāp karyō hē. Na ab thā-kō
God-of before and thee-of before sin done is. And now thy
 bēṭō kēwāwā jōg mū nī; ma-nē thā⁴-kā ēk majur jū
son to-be-called worthy I am-not; me-to thy one servant such-as
 gaṇō.” Na ũ uṭh-ka āp-kā bāp-ka nakha giyō.
count.” And he having-arisen his-own father-of near went.

The dialect spoken by the Bhils in the Dhar State of the Bhopawar Agency has been so much influenced by the neighbouring Mālvi that it might just as well be considered as a dialect of that form of speech. It will, however, be more convenient to deal with it in connexion with the other Bhil dialects with which it agrees in some characteristic features.

Pronunciation.—Final *a* (or *ā*) and *ē* are frequently interchanged, as is also the case in Khāndēśi and other connected dialects. Thus, *ha* and *hē*, is; *karī-na* and *karī-nē*, having done; *yā* and *yē*, this.

Ē and *ō* after long vowels are usually written *y* and *w* respectively; thus, *jāy* for *jāē*, he may go; *jāw* for *jāō*, go ye.

Wa is sometimes written for *wō*; thus, *wa* and *wō*, he.

The palatals seem to be pronounced as in the western Bhil dialects, that is to say, as *s*, *z*, respectively, with or without aspiration. This must be inferred from spellings such as *par-dēch-mā*, in a foreign country; *chhīr⁴kār*, government, etc. Compare also *dim⁴dim⁴ wāṭī hē*, a drum is beaten, where *wāṭī* is the past participle passive of *wāj⁴nō*, to beat. The corresponding verb in western Bhil dialects is *wāj⁴wū*, pronounced *wāz⁴wū*.

The soft palatal is, in western Bhil dialects, often confounded with the corresponding hard sound and pronounced as an *s*. The same tendency seems to prevail in Dhar where the emphatic particle *j* often takes the form *ch*. It is, however, also possible that *ch* is the Marāṭhī form of the word, which also occurs in Khāndēśī.

The hard aspirated palatal has become *h* in *hēḍē*, on the border; compare Gujarātī *chhēḍō*, border.

The same pronunciation of *ch* seems to occur in *par-dēch*, a foreign country, where it is written for an *s*. This latter sound has regularly developed into an *h*. Thus, *hōnō*, gold; *bah*, sit. It is often, however, preserved in writing; thus, *das*, ten; *bīs*, twenty. Considering the mixed character of the dialect it is very probable that *s* is often also preserved in pronunciation. Thus a list of words which has not been reproduced contains both *hōnō* and *sōnō*, gold.

There is a strong tendency to cerebralize dental sounds. Thus we find *ḍhaw^lō*, white; *hūḍ*, consciousness; *huṭā*, slept; *vinā* and *vinā*, the oblique form of *wō*, he. Compare Āhirī.

B is used as in eastern dialects where Gujarātī has *v* or *w*, thus, *bīs*, twenty; *bāl*, hair.

There is no marked difference between aspirated and unaspirated letters. Compare *wā* and *whā*, there; *ādō*, half; *ka-na lāgyō*, he began to say; *nhāk* and *nākh*, throw; *mha-ka* and *ma-ka*, to me.

Nouns.—The neuter gender has almost entirely disappeared. The only trace of it which occurs in the materials available is the form *kadū*, it was said. It is usually replaced by the masculine; thus, *nāch^{nō} hunyō*, dancing was heard.

Number.—The plural is formed as in western Bhil dialects; thus, *ghōḍō*, a horse; *ghōḍā*, horses; *ghōḍī*, a mare; *ghōḍī*, mares. *Gāy*, a cow, adds *ā* in the plural as in Marāṭhī; thus, *gāyā*, cows. *Āb^{dō}*, troubles, seems to be a Gujarātī form.

Case.—The oblique form is in most cases identical with the base. Strong masculine bases, which end in *ō* or *ā*, take *ā* in the oblique form. In the plural there is an oblique form ending in *hōn* (compare Mālvi *hōn*). Thus, *ghar-ma*, in the house; *ghōḍō*, and *ghōḍā*, a horse; *ḍhaw^lā ghōḍā-kō khōgīr*, the saddle of the white horse; *nōkar-hōn-ka*, to the servants.

The usual case suffixes are,—case of the agent, *nē* and *na*; dative, *kē*, *ka*, and *kū*; ablative, *hī*, *hē*, and *sē*; genitive, *kō*, fem. *kī*, oblique, *kā*; locative, *ma* and *mē*. Compare Mālvi. Occasionally we find forms such as *ḍhōr-kēr*, of the cattle; *ghar*, at the house; *hēḍē*, at the edge; *bhūkō*, with hunger, and so on.

Pronouns.—The personal pronouns are mainly the same as in Mālvi. Thus, *hū* and *mē*, I; *mē*, *mē-nē*, *mhayē*, *māhī* and *mai*, by me; *mhārō*, my; but also *mērī*, my. The plural of the personal pronouns is *ham* and *āpan*, we; *hamārō*, our; *tam* and *tum*, you; *tamārō*, your.

The demonstrative and relative pronouns have an oblique form ending in *nā* or *na* (or *nā*, *na*, respectively). Thus, *wō* and *vī*, that; *vinā jhāḍ-kā nīchē*, under that tree; *yē* and *yā*, this; *ina kar^{sān}-na*, by that cultivator. The use of this form is not, however, fixed, and we also find forms such as *wā*, and *vi-kī kar^{sān}-kī lugāī*, the wife of that cultivator. *Vi* in *vi-kī* is the base used before case-suffixes. The plural of *wō* is *vī* or *vē*, genitive *vin-kō*; case of the agent *vin-na* and *vinā-na*. Similarly are inflected *yē*, this; genitive *i-kō*; oblique *inā*: *jō*, who; genitive *jī-kō*; oblique *janā*. The base

ta occurs in *tina man_akyā ghar*, to that man's house. The relative *jō* is also used as a demonstrative. Thus, *jō hag^olā mhārā-kana hē jō thārā-j hē*, what all of-me-near is that thine-only is, whatever is mine, that is thine.

'Who?' is *kūṇ*, genitive *kī-kō*; 'what?' is *kāṇ* and *kyā*.

Verbs.—The verb substantive forms its present tense as in Mālvi and some western Bhil dialects. Thus, singular, 1, *hū* and *hē*; 2 and 3, *hē*; plural, 1, *hā*; 2, *hō*; 3, *hē*. The corresponding past tense is, singular, *thō* or *hatō* (*vhatō*); plural, *thā* or *hatā*.

The old present is used as a contingent present, and it is inflected as in western Bhil dialects and in Mālvi. Thus, *jāṇ*, I may go; *jāy*, thou mayst go; plural, 1, *jāwā*; 2, *jāwō*; 3, *jāē*. An ordinary present is formed by adding the verb substantive. Thus, *vī paḍa-hē*, they fell.

The past tense is usually formed as in Mālvi; thus, *hū gayō*, I went; *tum gayā*, you went; *bhūk lāgī*, hunger came. The suffix *na*, which is common in Khāndēsi occurs in forms such as *rihāṇō*, he lived; *bharāṇō*, he entered.

The irregular verbs mainly agree with Gujarātī and western Bhil dialects. Thus, *bah^aṇō*, to sit; past *baṭhō*; *khāṇō*, to eat, past *khādō*; *kaṇō*, to tell, past *kahyō* and *kadō*; *lēṇō*, to take, past *lidō* and *liyō*, and so on.

The future is formed as in Mālvi. Thus, *tū dēgā*, thou wilt give; *miḷagā*, it will be found; *lēw^agā*, i.e., *lēōgā*, you will take, etc.

The imperative agrees with Mālvi. Thus, *jā*, go; *dai-dō*, giving-give; *dyō*, give; *lijō*, you should take.

The verbal noun ends in *ṇō*, *ṇā* and *wā*; thus, *ka-ṇā*, or *ka-wā*, *lāgyō*, he began to say.

The participles agree with Mālvi. Thus, *āw^atō*, coming; *rōṭā kar^aṇā*, bread should be prepared.

The conjunctive participle is usually formed as in Gujarātī and western Bhil dialects. Thus, *karīṇē* and *karīna*, having made; *wāṭī*, having divided. Besides we occasionally also find forms such as *kar*, having done; *nhāk-kar*, having thrown, etc.

The specimen which follows will show that the Bhil dialect of the Dhar State in most characteristics agrees with Mālvi, though it has still sufficient traces of a different origin.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌPĪ.

A POPULAR TALE.

(DHAR STATE, BHOPAWAR AGENCY.)

Ēk bāwā-jī mhārāj nik^alyā hēr jawārī-kī khātar. Phirī ēk
An holy-father Mahārāj set-out a-seer jawar-of for. Then a
 kar^asān bōlyā kī, 'bāwā-jī mhārāj, tum kã jāwō?'
cultivator said that, 'holy-father Mahārāj, you where go?'
 [Bāwā-jī kahyā] kī, 'bachchā, jahã hēr jawārī miḷagā
 [*The-ascetic said*] *that, 'child, where a-seer jawar will-be-got*
 wā-ch jāwā.' Phirī kar^asān bōlyā kī, 'pachhērī dhān
there-indeed I-go. *Then the-cultivator said that, 'a-pasērī grain*
 par-dēch-mã miḷa ta dhaḍī dhān ' ap^anō-ch laī
foreign-country-in if-be-got then a-dhaḍī grain mine-exactly having-taken
 lō.' Kī, 'hō, bachchā, dēgā, tō
take. (*Answered the ascetic*) *that, 'Well, child, if-you-will-give, then*
 laī lã, yã-ch tham jāwã-gã.' Phirī ākhō dan
having-taken we-take, here-indeed halting we-shall-go. *Then whole day*
 bāl hākīna ghar gayā. Phirī baḷ^adyā-ka chārā pānī
plough having-driven to-house he-went. Then bullocks-to grass water
 nhākya. Ād^amī lugāi-ka dēkhina kahyā kī, 'bāwā-jī
was-put. The-man his-wife-to having-seen said that, 'a-holy-father
 mhārāj āyā, tā rōṭā achchhā kar^anā. Phirī
Mahārāj came, therefore bread good should-be-prepared. Then
 bāwā-jī-ka khilāwã-gã.' Bāwā-jī-kā mēr-hĩ uṭhyā, rōṭā khāwā
the-holy-father-to we-will-feed. *The-ascetic-of near-from he-arose, bread to-eat*
 bahĩ gayā. Rōṭā khādā na phirī huṭā. Phirī lugāi
sitting went. Bread was-eaten and then he-slept. Then wife
 dēkhina bōlyā kī, 'jā, bāwā-jī-hĩ wāt kar.' Lugāi-nā
having-seen he-said that, 'go, the-holy-father-with talk make. *The-wife-by*
 kadō, 'bāt kō, bāwā, ham huṇã-gã.' 'Kyā kaũ,
it-was-said, 'story tell, father, we shall-listen. *'What shall-I-tell,*
 māi-kī bēṭī, wāt; bhūk lāgī.' Phirī bāwā-jī kahyā
mother-of daughter, story; hunger is-felt. *Then the-ascetic said*

kī, 'wāt kahū kī wātādi? Hukā mēri ātaḍi. Gām-kā
that, 'story shall-I-tell or short-story? Dry my bowels. Village-of
 gōyarā tin pag-kā mirag jāy-ha. Thārō dhaṇi kadī tār^awāryō
in-outer-field three feet-of deer going-is. Thy husband if swordsman
 hōy, tō chhikār-kē mārē.' Phiri vinā gām-kā paṭel-kō
is, then game kills.' Then that village-of headman-of
 wād chōr rōj khāy. Lugāi-nē jāy^ana ād^amī-ka
sugarcane-crop thief daily eats. The-wife-by having-gone man-to
 uthāyā. 'Gām-kā gōyarā tin pag-kā mirag jāy-ha. Tam
was-awakened. 'Village-of in-outer-field three feet-of deer going-is. You
 uthinē mār^awā jāw.' Ād^amī bāwā-jī-ka kahyā kī, 'bāwā-jī
having-arisen to-kill go.' The-man the-ascetic-to said that, 'holy-father
 mhārāj, kā gayā mirag?' Kī-ka 'wād-kā khēt-
Mahārāj, where gone deer?' (Said-the-father) that 'sugarcane-of field-
 mā gayā ha. Kōi mārā-gā tō inām chhīr^akār
in gone is. Someone will-kill then a-reward the-Government
 dē-gā.' Rōj vinā paṭel-kā wād chōr khāi jāy.
will-give.' Daily that headman-of sugar-crop thief having-eaten used-to-go.
 Ta waṇā dan pāch das ād^amī wād-kā khēt-ka hēḍē
Therefore that on-day five ten men sugarcane-of field-of on-border
 bāthā chōr-ka pakad^awā hārū. Phiri i-kū kir^asān-kū pakadyā
sat the-thief seizing for. Then this cultivator-to it-was-seized
 ka, 'yō-ch chōr ha. Mērā wād-kā khānāwālā.' Phiri
because, 'this-exactly thief is. My sugarcane-of eater.' Then
 vi-kī kar^achhān-kī lugāi dēkhina bōlī kā 'ra bāwā-jī, mhārō dhaṇi
that-of cultivator-of wife having-seen said that 'O holy-father, my husband
 kab āwa-gā?' Vinā dan bhōpō baḍ^awāi kar^atō thō.
when will-come?' That on-day a-magician enchantment doing was.
 'Ta wā kar^achhān-kī lugāi bāwā-jī-ka pūchha, 'mhārō dhaṇi
Therefore that cultivator-of wife the-ascetic-to asks, 'my husband
 kab āwa-gā?' Ta bāwā-jī bōlyō kī, 'gām dim^adimī
when will-come?' Then the-ascetic said that, 'in-the-village drum
 wāṭi hē. Ji-kī whā hātī-pātī pāḍa-hē, ta tū-i jā;
beaten is. What-of in-place division making-are, there thou-also go;
 ādō wātā tu-ka mīla-gā.' Yā jāi karīna bhōpō
half share thee-to will-accrue.' She going having-done magician
 baḍ^awāi kar^atō whā chānda ubī. Wō bhōpō vinā māndā
enchantment doing there at-the-wall stood. That magician that ill
 man^akyā-ka pūchha kī, 'māg khānō dānō thārō.' Ta yā
man-to asks that, 'ask food grain thine.' Then she
 chand-hī bōlī, 'ādō wātō mhārō.' Dō chār ād^amī wā^a-hī uthyā,
wall-from said, 'half share mine.' Two four men there-from arose,

ta dākaṇ kī laī pakadī, kī, 'yā mhārā
 then witch having-said having-taken she-was-seized, that, 'this my
 manak khāī khāī gai.' Phiri bāndī karinē
 man having-eaten having-eaten went.' Then bound having-made
 lyāyā kachērī-mā. Phiri vi-kā ghar bāwā-jī wā-hī
 it-was-taken court-in. Then her at-house the-ascetic there-indeed
 whatā. Phiri vi-kā ghar-mā bharāī-na khāī lēdō rōtō.
 was. Then her house-in having-entered having-eaten was-taken bread.
 Dhōr-kēr kar'sāṇ-kā chhōḍ didō. Phiri hāt-ma lak'ḍī
 Cattle-of cultivator-of loosing was-given. Then hand-in a-stick
 kākḥ-ma jhōlī laīna kachērī-ma gayō. Agal-bagal bahīna
 the-armpit-in bag having-taken court-in he-went. At-side having-sat
 pūchhō, 'ina kar'sāṇ-na kāī chōrī kari?' Ta
 asked, 'this cultivator-by what theft was-done?' Then(-it-was-answered)
 kī, 'bhāī, yē paṭēl-kā rōj wād khāī.' Bāwā-jī-na
 that, 'brother, this headman-of daily sugar-crop eats.' The-ascetic-by
 man-ma vichār bāndō na kadō kī, 'bhāī mānō, tō hū
 mind-in reflection was-bound and it-was-said that, 'brother mind, then I
 i-kī kar'sāṇ-kī wāt kū kē, hū jāto thō gām. Ta
 this-of cultivator-of story tell that, I going was to-a-village. Then
 phiri kar'sāṇ dēkhīna bōlyō kā, "ra bāwā-jī, tū kāī jāy?"
 again cultivator having-seen said that, "O holy-father, thou where goest?"
 Tō mē kadō, "hēr jāwārī-kī khātar." Kē,
 Then by-me it-was-said, "a-seer jawar-of for." (Answered-he-)that,
 "bāwā, pahērī hawā-pahērī dujō gām jāīna
 "holy-father, a-pasērī with-a-quarter-a-pasērī another in-village having-gone
 lēw-gā, ta dhaḍī dō dhaḍī āp'nā-kana-hī lē
 you-will-take, then a-dhaḍī two dhaḍīs my-near-from having-taken
 lījō." Ākhō dan nāī gērī-na tina man'kyā
 you-should-take." Whole day plough having-driven that man-of
 ghar āyā. Bal'dyā-ka chārō-pūlō nhāk-kar ād'mī bōlyō,
 to-the-house (we-)came. Bullocks-to grass-bundle having-put the-man said,
 "āj bāwā-jī āyō; ta rōtō āchhō ijjat-kō
 "today a-holy-father came; therefore bread good dignity-of
 kar'jō; i-ka khilāwā-gā." Phiri bhit'rō bharāī gayō.
 you-should-make; him we-shall-feed." Then inside having-entered he-went.
 Rōtā khāy-pī-kar khāṭ'lā nhāk-kar hui gayā. Lugāī-ka
 Bread having-eaten-drunk bed having-spread sleeping went. The-wife-to
 kāī kī, "jā, bāwā-jī-hī wāt kar." Ākhō dan i-nē mha-ka
 it-was-said that, "go, holy-father-with talk make." Whole day him-by me-to
 bhūkō mārō. Ta mhayē wād-kā khēt-ma mēlyō,
 with-hunger it-was-struck. Therefore by-me sugarcane-of field-in he-was-sent,

kī, "tīn pag-kā mirag wād-kā khēt-ma gayō. Tū jāina
that, "three feet-of deer sugarcane-of field-in went. Thou having-gone
māra-gā, ta chhīr^akār tū-ka inām dē-gā." Mha-ka bhūkō
wilt-kill, then Government thee-to reward will-give." Me-to with-hunger
māryō ta mahī chalākī karīna wād-kā khēt-ma
was-killed therefore me-by deceit having-made sugarcane-of field-in
mēlyō. Phirī i-kī lugāi dēkhīna bōlī, "bāwā-jī, mhārō dhaṇī
he-was-sent. Then his wife having-seen said, "holy-father, my husband
kab āwa-gā?" Ta mha-ka rih āvi gī. Tō
when will-come?" Then me-to anger having-come went. Then
bhōpō wad^awāi kar^atō jahā mai mēlī kī, "bhōpō
ma^aician incantation making where by-me she-was-sent that, "magician
' kharī kī, 'thārō khānō dānō māg.' " Tō may
certainly that, 'thy food grain ask.' " Then by-me
kadō kī, "chānda ubī rāinā kāja kī,
it-was-said that, "wall-at standing having-remained thou-shouldst-say that,
'ādō wātō mhārō.' " Ta yā chalākī karīna dōi man^aka
'half share mine.' " Then this trick having-made both persons
āb^adō pādyā. Ta in-ka chhōḍ dō. Vi vin-kā ghar
troubles were-caused. Then them releasing give.' They their to-house
gayā, na bāwā-jī dujā gām-kī wāt lī-lī.
went, and the-ascetic another village-of road taking-took.

FREE TRANSLATION OF THE FOREGOING.

A mendicant ascetic once set out to collect a seer of *juārī* (a kind of grain). He met a peasant who asked him, 'holy father, whither are you going?' 'My son,' replied he, 'I am going to look for a seer of *juārī*.' 'Then,' said the peasant, 'you may, perhaps, get five seers if you wander abroad, but if you will accept it from me I will give you a whole *dhaḍī* (ten seers).' 'My son,' said the ascetic, 'if that is what you will give, I will accept it; and in the meantime I will wait here.' So the peasant stayed on there the whole day driving his plough, and then both went to his house. When he got home the peasant foddered and watered his bullocks, and then, with a meaning look,¹ said to his wife, 'the holy father is come. Make some good bread that we may feed him.' Then he left the ascetic (hungry where he was outside the door), and going in himself sat down to his evening meal. When he had finished his supper he turned in to bed, and with a wink to his wife said, 'go outside and have a talk with the holy father.' So she went outside to the ascetic and said, 'holy father, tell me a story.' 'Daughter of my mother' (a term of respect), said he, 'shall I tell you a long tale or shall it be a short one, for my belly is drying up with hunger? In the fields outside the village there is a three-legged deer. If your good man is anything of a swordsman, let him go out and kill it.'

Now, a thief used to steal sugarcane from a field of the headman of the village. The woman went to her husband and roused him saying, 'there's a three-legged deer

¹ The peasant's offer was an empty boast, which he had not expected the ascetic to accept. Now he looks to his wife to get him out of the fix. He has not the slightest intention of giving the holy man the promised ten seers.

going about in the fields outside the village. Get up and go and kill it.' The peasant said to the ascetic, 'holy father, where has the deer gone?' He answered, 'it is in the sugarcane field. If anyone kills it, he will get a reward from Government.' Now, that thief used to steal the headman's sugarcane every day, and on that day half-a-dozen men had hidden themselves in a corner of the field to catch him. When the peasant came they rushed out and caught him, the headman crying, 'this is the very thief, the eater of my sugar.'

Bye and bye, the peasant's wife began to ask the ascetic, 'holy father, when will my good man come back?'

Now, on that day a wizard was driving the devil out of a sick man, and when she asked the ascetic this question he replied, 'do you hear that drum being beaten in the village? They're dividing things there, and if you go you will get half the things they are giving.' So she went to where the wizard was driving out the devil, and hid behind the wall. Then began the wizard to address the invalid. 'Ask for your food and grain.'¹ The woman cried out from behind the wall: 'O, but half of it is my share.'² Then three or four men jumped up and seized her as witch, while the wife of the invalid cried out, 'this is the beldame that is eating my good man.' So they bound her and marched her off to the judge's court.

In the meantime the ascetic waited there, at the door of the peasant's house. As soon as the coast was clear, in he went, ate up all the bread he could find, and let all the cattle loose from their stalls. Then stick in hand and wallet under his arm, he marched off to the court. He sat down in a corner and asked what theft the peasant had committed. 'Brother,' said they, 'this fellow has every day been stealing the sugarcane of the headman.' Then the ascetic considered to himself and said, 'brothers, listen, and I will tell you the story of this peasant. I was on my way to a certain village, and this peasant saw me and asked me where I was going. I said, "to get a seer of *juārī*." Said he, "if you go elsewhere you may get five seers or a little more, but if you will accept from me you will get ten or twenty seers of grain." So we worked at the plough the whole day, and at eventide went to his house. He gave grass and water to his bullocks, and said to his wife, "there is the holy father. Make good bread that we may feed him." Then, in he goes himself, has his bread and water (with nary a sup for me), spreads his bed and goes to sleep. All he does for me is to tell his wife to go and talk to me. He kept me hungry the whole day, so I sent him to the sugarcane field with a yarn about a three-legged deer to be found there. I told him that if he went and killed it he would get a reward from Government. I simply played this trick and sent him to the sugarcane field because he had kept me hungry. After a while his wife looked at me and asked when her husband would be back, so I sent her off to where the wizard was working his hocus-pocus, telling her that if the wizard should say "ask for your food or grain," she was to hide herself behind the wall and cry out "half of it is mine." By playing off these tricks upon them, I got them both into trouble. Now please let them go.' So the peasant and his wife trudged off to their home, while the ascetic took his way to another village.

¹ The wizard is asking the devil possessing the sick man what offering he will take to depart from his victim. The devil is, of course, expected to reply through the mouth of the invalid.

² She mistook the meaning of the question. The wizard was asking the devil what offering he wanted. She thought he was telling the sick man to take all there was for the imaginary distribution. When she claimed a half share, the friends of the sick man naturally took her for some one in league with the devil, and acted with the promptness native to such an occasion.

The Bhil dialects described in the preceding pages connect the form which the language assumes in Mahikantha with Mārwarī in the north and Mālvi in the east. We shall now proceed to a group of dialects which may be properly classed as links connecting the dialect of Mahikantha with Nīmāḍī in the east and Standard Gujarātī in the west.

Bhīlī is, to a great extent, spoken all over Rewakantha. The principal dialect of the Sunth State is a form of that language. It is known under different names such as Anārya and Pahādī, and the number of speakers has been estimated at 43,500. A list of Standard Words and Phrases has been received from Rampur. It represents a dialect which is very closely related to that spoken in Mahikantha. It will be sufficient to draw attention to a few points in which it differs.

Ē may be substituted for *ō* in *ghēr* and *ghōr*, house.

With regard to the inflexion of nouns and pronouns we may note forms such as *sōrīyē*, daughters; *sōrīyā-ñē*, to daughters; *ād^amīyō*, men; *amō*, we; *tamō*, you, etc.

The present tense of the verb substantive is, singular, 1, *hū*, 2 and 3, *hē*; plural, 1, *hē*; 2, *hō*; 3, *hē*. The past tense is *hētō* or *yētō*, plural *hētā*.

The present tense of finite verbs is similarly formed; thus, *hū mārū-hū*, I strike; *tu mārē-hē*, thou strikest; *amō mārē hē*, we strike, and so on. The future of the same verb is, singular *mārēh*, plural 1, *mār^ahū*, 2, *mār^ahō*, 3, *mār^ahē*.

Bhīlī is the principal language of the eastern part of the district of the Panch Mahals, which consists of the talukas of Jalod and Dohad. Their dialect is sometimes, like other Bhil dialects in Gujarat, called Kālī Parājī. It does not differ much from that spoken in Mahikantha. The following points may be noted.

Ē is often used when the Mahikantha dialect has *ī* or *a*; thus, *ē-nū*, his; *tē-nē*, by him; *havēr*, Gujarātī *savār*, morning, etc.

The usual suffix of the ablative is *thō*, inflected like an adjective; thus, *hū vḡg^alē-thō āiō*, I have come from far off.

The plural of feminine bases ending in *ī* ends in *jyē*; thus, *ghōḍ-jyē*, mares.

The forms *amō*, we; *tamō*, you; and *tē*, they; seem to be in regular use, no other forms occurring in the materials available.

The present tense of the verb substantive is *sē* in all persons and numbers. The corresponding past tense is *hētō*, plural *hētā*.

With regard to the inflexion of finite verbs we may note forms such as *hamō mār^ajyē*, we strike; *hamō jājyē-sē*, we go. The past tense of *jāwū*, to go, is *gyō*, plural *gyā*. The future of *mār^awū*, to strike is, singular 1, *mār^ahē*; 2, *mār^ahī*; 3, *mār^ahē*; plural 1, *mār^ahū*; 2, *mār^ahō*; 3, *mār^ahē*. Note also the form *ālē*, I will give.

In most respects, however, the Bhīlī of Panch Mahals is the same as that spoken in Mahikantha. Thus, *j* is pronounced as a *z* in the same cases as in Mahikantha; *h* has the same two sounds, etc. There are, however, no instances of the substitution of the hard for the soft consonant; of the past tense ending in *jyū*, etc.

The short specimen which follows will be sufficient to give an idea of the character of the Bhīlī of Jalod. The dialect spoken in the other talukas of eastern Panch Mahals is stated to be almost identical.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

(JALOD TALUKA, PANCH MAHALS.)

Ap^aḍi ḍhāhi havēr-nī sar^awā gai-ti. Ti-nī kēy^aḍi gēr hēti;
Our cow morning-of to-graze gone-was. Her she-calf at-house was;
 ē-thī ḍhāhi tī-nē sāṭi-nē ē-nū hēt watādē-sē. ‘ Bhāi tū
therefore the-cow her-to having-licked her love showing-is. ‘ Dear(-brother) thou
kēy^aḍi sōḍ. Kēy^aḍi dhāw^ati thāy ē^arē hū ḍhāhi-nū dud tān^awā bēhū.’
the-calf untie. The-calf sucking may-be that-in I the-cow-of milk to-draw sit.’
 ‘ Āi haḡ^alū dud kāḍē nathī lē. Phōrū dud kēy^aḍi hārū rās^ajē.’
‘ Mother all milk having-drawn not take. Some milk calf for keep.’
 ‘ Ghanū tājū bhāi.’ ‘ Bā ḍhāhi-nū dud piwū ma-nē ghanū tājū lāḡē-sē.’
‘ Very well dear.’ ‘ Mother cow-of milk to-drink me-to very well appears.’
 ‘ Lī, phōrū dud pī. Hājē rōṭō khātā wār^ahūk dud ālē.’
‘ Take, a-little milk drink. In-the-evening bread eating more milk I-will-give.’

FREE TRANSLATION OF THE FOREGOING.

Our cow had gone to graze in the morning, and the calf was left at the house. The cow licked it and thus showed its affection. (Said the mother), ‘ my dear, untie the calf. I will milk the cow so that the calf can suck.’ ‘ O mother, don’t take all the milk, leave a little for the calf.’ ‘ Very well, dear.’ ‘ Mother, I am very fond of cow’s milk.’ ‘ There, drink a little. To-night I will give you more with your supper.’

The Bhilī of the Jhabua State is very closely related to the dialect of the Bhils of the Panch Mahals. I shall only draw attention to a few points.

A final *ũ* is often lengthened to *ũ̃*; thus, *hũ̃* and *hũ̃̃*, I.

Though the palatals are pronounced as *s* and *z* respectively we sometimes find forms such as *chāl* and *sāl*, go; *chhētī* and *sētī*, far. They can only be considered as attempts at a learned orthography.

The masculine gender is occasionally used instead of the neuter. Thus, *āp̄dō dhan*, his property; *haḡlō*, all.

Feminine *ī*-bases form their plural in *īyē*; thus, *sōrīyē*, daughters; genitive *sōrīyē-ñō*. Similarly *bairē*, women, from *baiyar*, a woman. The oblique plural sometimes ends in *ũ̃* instead of *ō̃*; thus, *yō ghōdō kēt̄rā war̄hũ̃-ñō sē*, how old is this horse?

With regard to personal pronouns we may note the plural forms *hamũ̃*, we, and *tamũ̃*, you.

'He' is *tyō* and *pēlō*, plural *pēlā* and *tī*, genitive *tīhũ̃-ñō*. Note also the oblique form *tinā* in *tinā dēh-mā̃̃*, in that country; *tin-ē*, by him.

The relative pronoun is *jō*, who. Who? is *kōñ*, genitive *kō-ñō*, whose?

The present tense of the verb substantive is *sē* in all persons and numbers. It is added to the conjunctive present in order to form the ordinary present of finite verbs. Thus, *hũ̃ mārũ̃ sē*, I strike; *hamũ̃ mārīyē sē*, we strike.

The future of the verb *mār̄wũ̃*, to strike, is formed as follows:—

Singular, 1 <i>mār̄ī</i> .	Plural, 1 <i>mār̄hũ̃</i> .
2 <i>mār̄hī</i> .	2 <i>mār̄hō</i> .
3 <i>mār̄hē</i> .	3 <i>mār̄hē</i> .

So also *hũ̃ kī*, I shall say.

Note finally the curious form *kar̄tēlō*, he was doing. This *l*-suffix is common in Ali Rajpur. See p. 52.

The beginning of the Parable of the Prodigal Son which follows will show how closely the Bhil dialect of Jhabua agrees with the form of the language current in the Panch Mahals.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

(JHABUA STATE, BHOPAWAR AGENCY.)

Kō-ēk ād̄mī-nē bē sōrā hatā. Tinā-mā̃-thō nānāē bā-nē
Certain-one man-to two sons were. Them-in-from by-the-younger father-to
 kēdō, 'ē bā, dhan-mā̃-thō jō mārō wātō hōy tyō ma-nē
it-was-said, 'O father, wealth-in-from which my portion may-be that me-to
 ālī-dē.' Tērā̃ tinē tīhũ̃-nē āp̄dũ̃ dhan wātī ālyũ̃.
having-given-give.' Then by-him them-to his-own wealth having-divided was-given.

Ghaṇā dan nī gyā nē nānō sōrō hag^alō bhēlō karīnē chhētī
Many days not went and younger son all together having-made far
 malak-mā jātō rahyō. Nē tā bhūḍī chāl-thī chālinē āp^adō
country-into going was. And their bad conduct-by having-behaved his-own
 dhan khōi-nākhyō. Nē jērā tinē hag^alō khōi
wealth having-wasted-was-thrown. And when by-him all having-wasted
 nākhyō tērā tinā dēh-mā mōtō kāl paḍyō. Nē tyō nāgō
was-thrown then that country-into great famine fell. And he destitute
 bhukyō thawā lāgyō. Nē tyō jāinē tinā dēh-nā rēhēwāsīyō-mā
hungry to-be began. And he having-gone that country-of inhabitants-among
 ēk-nā tā reh^awā lāgyō. Nē pēlē tinē āp^adā khēt^rū-mā hūwar sār^awā
one-of there to-live began. And by-him him his-own fields-in swine to-feed
 mōk^alyō. Nē tyō pēlā phōt^alā-thī jē hūwar khātā hatā, āp^adū pēt
was-sent. And he those husks-with which swine eating were, his-own belly
 bhar^awā kar^atēlō. Nē kōi ād^amī ti-nē kāi nahī āl^atō hatō. Nē
to-fill was-doing. And any man him-to anything not giving was. And
 jērā tyō hūd-mā āvyō tērā tyō bōlyō, ‘mārā bā-nā kēt^rrāk
when he proper-senses-in came then he said, ‘my father-of several
 dād^akiyō-nē dhāpi-jātā rōtō wasē-sē, nē hū bhūkhē marū-sē.
hired-servants-to satisfied-going bread spared-is, and I with-hunger dying-am.
 Hū uṭhīnē mārā bā-kanē jāinē tinē kī, “ē bā, mē
I having-arisen my father-near having-gone him-to will-say, “O father, by-me
 harag-nī hāmā nē tāri āgaḷ pāp karyā sē. Hū hāu tārō sōrō kew^adāwā
Heaven-of before and thy before sins done are. I now thy son to-be-called
 jōg nī sē; ma-nē tārā dād^akiyō-mā ēk-nā jēwō hamaj.”’
worthy not am; me-to thy labourers-among one-of like consider.”’

The Bhil dialect spoken in the Ali Rajpur and the Barwani States of the Bhopawar Agency is a mixed form of speech, and in many characteristic features agrees with Rājasthānī, or, more especially, with Nīmāḍī. It is sometimes also called Bhilālī, or, in Barwani, Rāth^avī Bhilālī. The Bhilālas are a mixed tribe, half Bhil and half Rajput, and the Rāthavas are one of the minor sub-divisions among them. With regard to the dialect of the Rāthavas of Chhota Udaipur, see below, pp. 60 and ff.

The Nōrī dialect of Ali Rajpur, on the other hand, is quite different and will be separately dealt with, see pp. 105 and ff. below.

The specimens forwarded from Ali Rajpur and Barwani, and professing to be written some in Bhilī and some in Bhilālī, exhibit the same form of speech, and they will, therefore, be dealt with together.

The broad pronunciation of a short *a* as *ō* or *á* is very marked. Thus, *ghōr*, a house; *mōrũ*, I am dying; *kōrīnē*, having done.

The palatals and *s* have the same sounds as in Western Hindī. Thus, *chāl*, go; *chhōrī*, a daughter; *jō*, who; *sāt*, seven.

V, *w* becomes *b* as in Rājasthānī where Gujarātī and the Western Bhil dialects have *v* and *w*; thus, *bīs*, twenty; *baras*, a year.

The cerebral *ḷ* is sometimes changed to *l* and sometimes confounded with *ṇ*; thus, *kāl* and *kāl*, famine; *jōḷ* and *jōṇ*, near.

With regard to the formation of words we may note the frequent use of the suffix *lō*; thus, *wārũ* and *wār^alũ*, good; *ghōḍō* and *ghōḍ^alō*, horse; *ghōḍī* and *ghōḍ^alī*, mare; *uch^alō*, high; *hatō* and *hat^alō*, he was; *gayā* and *gayēlā*, they went; *khāt^alā*, they were eating; *mār^atō* and *mār^atēlō*, beating, etc.

This use of the suffix *lō* is of interest because it agrees with the use of the corresponding suffix *illa* in Māhārāshṭrī Prākṛit.

Nouns.—The neuter gender is very often replaced by the masculine, especially in Barwani. Thus, *sōnũ* (Ali Rajpur) and *sōnō* (Barwani), gold; *khōṭō kām*, a bad deed; *tārō nām*, thy name.

The plural is formed as in other Bhil dialects. Thus, *chhōrō*, a son; *chhōrā*, sons; *chhōrī*, a daughter; *chhōrī* and *chhōrīyā*, daughters. In Barwani the plural of strong feminine bases ends in *nā* as in Nīmāḍī; thus, *ghōḍ^alī-nā*, mares. The suffix *nā* is also used in the oblique plural of masculine bases; thus, *āḍ^amī-nā-nō*, of the men.

An *s* is often added to the base, especially in Ali Rajpur. Thus, *bās*, a father; *bēṭō* and *bēṭōs*, a son; *bhāi* and *bhāis*, a brother; *bōh^aṇīs*, a sister. Compare the similar pleonastic *as* in Jaipurī.

The oblique singular sometimes ends in *ē* or *yā*; thus, *bāhāsē-n*, of a father; *bāhāsē-jōḷ*, to the father; *māṇ^asyā-nō*, of a man.

The usual case suffixes are,—case of the agent *ē* and *nē*; dative *nē*, *khē*, *ka* and *kājē*; ablative *sē*, *sũ*, *thī* and *kathī*; genitive *n*, *nō*, and *kō*; locative *mā* and *mō*. Thus, *bāhāsē* (Ali Rajpur) and *bās-nē* (Barwani), by the father; *bāp-kājē*, to the father; *dahāḍ^akyā-nē*, to the servants; *mē-khē*, to me; *sukh-sē*, in happiness; *sarag-sũ*, from heaven; *kuwā-mā-thī*, from in the well; *bāhāsē-n*, of the father; *bāp-kō*, of the father; *Chānd^apūr-nō*, of Chandpur; *ghōr-mā*, in the house; *khēt-mō* (Barwani), in the field.

Pronouns.—The following are the personal pronouns:—

<i>mē</i> and <i>hū</i> , I	<i>tū</i> , thou	<i>pōlō</i> , he.
<i>mē-khē</i> , <i>mī-sē</i> , to me		<i>pōlā-kājē</i> , <i>tē-khē</i> , to him.
<i>mār^hō</i> , <i>mārō</i> , my	<i>tār^hō</i> , <i>tārō</i> , thy	<i>pōlān</i> , <i>tēr^hō</i> , his.
(<i>h</i>) <i>amū</i> , we	<i>tuhu</i> , <i>tamū</i> , you	<i>pōlā</i> , they.
(<i>h</i>) <i>am-rō</i> , our	<i>tuh^rō</i> , <i>tamārō</i> , your	<i>pōlān</i> , their.

Demonstrative pronouns are *yō*, this, genitive *ēr^hō*, oblique *inā*; *wō*, that, dative *ō-kha*, oblique *unā*. A demonstrative base *cha* occurs in *chō*, that; *chahā*, there; *chē*, then, etc.

The relative pronoun is *jō* and *jē*, which. 'Who?' is *kun*, genitive *kunin*; 'what?' is *kāi*, etc.

Verbs.—The present tense of the verb substantive is formed as follows:—

Singular, 1. <i>chhū</i> , <i>chhaū</i>	Plural, 1. <i>chhē</i> .
2. <i>chhē</i>	2. <i>chhō</i> , <i>chhē</i> .
3. <i>chhē</i>	3. <i>chhē</i> .

The past tense is *hatō*, *hat^alō* or *hōt^alō*, plural *hatā*, etc.

The conjunctive present of finite verbs, which is often used as an ordinary present, is formed as in other Bhil dialects. Thus, *mē mār^hū*, I strike; 2, *mārē*; 3, *mārē*; plural, 1, *mār^ajē*; 2, *mārō*; 3, *mārē*.

The ordinary present and past tenses are regularly formed; thus, *pōlā jāē-chhē*, they go; *tuē mār^yū* (or *mār^yō*), thou struckest.

The present participle, with the addition of the suffix *lō*, is used as a present definite and an imperfect. Thus, *mē mār^alō*, I am striking, I strike; *khāt^alā*, they were eating.

The future of the verb *kuṭ^anō*, to strike, is—

Singular, 1. <i>kuṭīs</i>	Plural, 1. <i>kuṭ^asū</i> .
2. <i>kuṭ^asī</i>	2. <i>kuṭ^asī</i> .
3. <i>kuṭ^asī</i>	3. <i>kuṭ^asī</i> .

In Barwani the periphrastic forms *mē mār^hūgā*, I shall strike, etc., are used besides, as is also the case in Nīmāḍī.

The verbal noun ends in *nō*, oblique *nē* (*nyā*, or *ṇa*). Thus, *mār^anō* to strike; *chār^anē*, in order to graze; *nach^anyān nāḍ*, sound of dancing; *jāṇa-nō man*, intention to go. Occasionally we also find forms such as *bhar^awā*, to fill (Barwani).

The conjunctive participle ends in *ī* or *inē* (*ina*); thus, *khāī*, having eaten; *kōrⁱnē*, having done; *uṭhīna*, having risen. The final *ī* is sometimes dropped. Thus, *mōr guilō*, he had died.

The two specimens which follow have been received from Ali Rajpur as representing the so-called Bhilī spoken in that State. The first is the beginning of the Parable and the second is the deposition of a witness. They have been prepared at different times and are quite independent of each other.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

(ALI RAJPUR STATE.)

SPECIMEN I.

Kudu māṇ^asēn dui pōryā hat^alā. Tēr^ahā-mān nāhālē-pōrē
A-certain man-of two sons were. Them-among by-the-younger-son
 kahyū, ‘āp^anā māl-dēkhō mār^arō wāṭō mē-sē dē.’ Waḷi thōḍā
it-was-said, ‘your property-from my share me-to give.’ And few
 dāh^adā-mā nāhālē-pōrē sāru ēk^athā karīna dūr dēs-mā guyō;
days-in by-the-younger-son all together having-made far country-to he-went;
 waḷi chahā sārō māl kharch kōr^anā-par pōlā muluk-mā mōṭ^alō kāl
and there all property spent making-after that country-in big famine
 pad^ayō. Tihī pōlā-kājē sāk^adāi pōḍ^anē maṇḍī. Tīhī pōlā muluk-mā-nā ēk
fell. Then him-to distress to-fall began. Then that country-in-of one
 māṇ^asēn chahā rahyō. Pōlē tō tē-sē suwar chār^anēn-wadē āp^anā
man-of near he-stayed. By-him then him swine feeding-of-for his
 khēt-mā mōk^alō. Tīhī suwar jō-kāi khāi chō pōlō khāin jīyō,
field-in was-sent. Then swine whatever atē that he eating became,
 waḷi tē-sē kōṇē kāhī khānē-wadē dēdhō nihī.
but him-to by-anybody anything eating-for was-given. not.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

(ALI RAJPUR STATE, BHOPAWAR AGENCY.)

SPECIMEN II.

Mhārō nām Kālu. Bāp-kō nām Nān^akyō. Jāt Māw^adā Bhīl.
My name Kālu. Father's name Nānkyō. Caste Māwḍā Bhīl.
 Junō Punyāwāt-nō par^agaṇē Chāndpūr-nō. Dhandō khētī.
Resident Punyawat-of in-pargana Chandpur-of. Occupation cultivation.
 Sawāl.—Tārī bōh^anīs Bhūrā Rumālyān bāyar junī Nahālīpōl-nī
Question.—Thy sister Bhura Rumal's wife resident Nahalipol-of
 mōr guī. Yō kasō kasō dāng^adō huyō tū-sē kāī māluk
having-died went. This what what manner became thee-to what known
 chhē likh^ajē.
is write.

Jawāb.—Ēk mahinō huyō, ēk dahādē sāj^h-par Dēb^aryō Wasūnyā
Answer.—One month became, one in-day evening-in Dēbryō Wasūnyā
 Bhīl junō Nahālīpōl-nō par^agaṇē Bhāb^arā mhārē ghōr āyō nē
a-Bhīl resident Nahalipol-of in-pargana Bhabra my in-house came and
 kōhyō, 'tārī bōh^anīs māndī hōt^ali chē mōr guī. Tū chāl.'
said, 'thy sister sick was now having-died went. Thou go.'

Pūthē dūs^arē dahādē sōndārē chālyō nē Nahālīpōl-mā Bhuryān
Afterwards second on-day in-morning I-went and Nahalipol-in Bhura-of
 chahā^h guyō nē mhārī bōh^anīs-kājē mōrī guīlī dēkhī; chē dui
there went and my sister having-died gone was-seen; then two
 lāk^adīn saḷ uṭhī tē yēr^hin kukh-mā jīm^anā hāt-par
stick-of marks having-arisen that her belly-on right hand-on

dēkhī, tēr^hā-par tēr^hā lādas Rumāl-kājē kahyō kē, 'mhārī bōh^anīs-kājē
having-seen, that-on her husband Rumal-to said that, 'my sister-lo
 kūṭ-mār karī tīnē mōr guī, tē Bhāb^arē thānā-mā
beating having-made therefore having-died she-went, that in-Bhabra station-in
 mē kōh^anē jāñ.
I to-tell will-go.' Tēr^hē-wadē mhārō pōhānō nē Chēnyō Taḍ^avī
Thereupon my brother-in-law and Chēnyō Taḍvī
 maujē Nahālīpōl nē dūs^arā lōg mē-khē sam^ajhādyō kē, 'thānā-mā
village Nahalipol and other people me-to entreated that, 'station-in
 mā jāy. Āmu tū-sē khunyān jhag^adyō chukāḍ dēsū.
not go. We thee-from murder-of quarrel having-settled will-give.'

Waḷ^{te} mē thānā-mā nīhī guyō. Nē pach^awālā-nē bhān^agaḍ karī-
Therefore I station-in not went. And Pañch-by arbitration having-
 nē das ḍōg^arā khunyān jhag^aḍā-mā dēnēn kōhyā. Tērhē-par
made ten cattle murder-of contention-in to-give were-said. Thereupon
 Bhuryān mur^adō tatyāran maujē Nahālīpōḷ-mā bāl didhō,
Bhurā-of corpse that-time village Nahalipol having-burned was-given,
 nē ajhu-lagan āmu-kājē ḍōg^arā nīhī āpyā.
and to-day-till me-to cattle not were-given.

FREE TRANSLATION OF THE FOREGOING.

My name is Kālu, and my father's name Nānkyō. By caste I am a Māwdā Bhil. I live in Punyawat, Pargana Chandarpur, and am a cultivator.

Question.—Thy sister Bhūrā, the wife of Rumāl, who lived in Nahalipol, has died. Write down what thou knowest about the circumstances of her death.

Answer.—About a month ago Ḍēbryō Wasūnyā, a Bhil from Nahalipol, Pargana Bhabra, came to me one day in the evening and said, 'thy sister has been ill, and has now died, go and look to it.' In the morning of the following day I set out and went to Bhurā's house in Nahalipol and saw my sister's body. I then observed two marks of a stick on the right side of her belly. I then said to her husband Rumāl, 'my sister has died because thou hast beaten her. I will go to Bhabra and make a statement in the police station.' Thereupon my brother-in-law and Chēnyō Taḍvī of Nahalipol and other men entreated me and said, 'don't go to the station. We will settle the matter about the murder for you.' Therefore I did not go to the station. The village council settled the matter and ordered ten piece of cattle to be given on account of the murder. Bhurā's corpse was then instantly burned in Nahalipol, but even now the cattle has not been handed over to me.

The so-called Bhilālī of Ali Rajpur is practically identical with the dialect illustrated in the preceding specimens. The beginning of the Parable of the Prodigal Son which follows will be sufficient to show this.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

SO-CALLED BHILĀLĪ DIALECT.

(ALI RAJPUR STATE, BHOPAWAR AGENCY.)

Ēk ād^amin dui chhōrā hot^alā. Tēr^hē-mā nāhālē chhōrē
A-certain man-of two sons were. Them-among by-the-younger son
 bāp-kājē kōhyū, 'bāhās, ghar-mā jē chhē tēr^hē-mā-sī mār^hō
father-to it-was-said, 'father, house-in what is that-in-from my
 wātō mē-khē dē. Tihī pōlāē pōlā-kājē wātō dīdhō. Ghaṇā
share me-to give. Then by-him him-unto a-share was-given. Many
 dahādā nihī huyā, nē nāhālō chhōrō wātō bhēlō kōryō nē
days not became, and the-younger son share together was-made and
 chhētē jāt rahyō; nē wahā ōj^agāi-mā sab māl
a-far (country)-to going was; and there riotous-living-in all property
 khōyō. Sab māl khōyō tihī chahā mōtō kāl padyō;
was-wasted. All property was-wasted then there a-great famine fell;
 nē pōlō kharāb huyō; nē chahā kudun ghar pōlō jāi
and he poor became; and there somebody's in-house he having-gone
 rahyō. Nē ti-nē pōlā-kājē khēt-mā sūwar chār^anē mōk^alyō. Jō
lived. And him-by him-to field-in swine to-graze was-sent. Which
 kūtō pōlā sūwar khāt^alā pōlō khāi bhī lētō;
husks those swine were-eating he having-eaten even would-have-taken;
 kē tē-khē kōi kudu nihī āp^atā. Tihī pōlō thīk
because him-to anybody anything not was-giving. Then he conscious
 huyō, nē pōlāē kōhyū kē, 'mār^hā bāhāsēn kat^arā
became, and by-him it-was-said that, 'my father's how-many
 dahād^akyā-kājē khāinē rōhī jāy ōsō rōtō hōi;
servants-to having-eaten having-remained may-go so-much bread there-is;
 nē mē bhūk^alō mōrū. Mē ūthīnē mār^hā bāhāsē jōl jāś
and I hungry am-dying. I having-arisen my father near will-go
 nē kōhīs kē, "mē Bhag^awān-nā ghōr-mā nē tār^hā-sē khōtō
and will-say that, "by-me God-of house-in and thee-to bad
 kām kōryō; nē havī tār^hō bētō kōhē tōsō mē nihī
work was-done; and now thy son you-may-call so I not
 rōhyō; nē tū tār^hā dahād^akyā kājē dēi tōsō mē-khē
remained; and thou thy servant to having-given like-that me-to
 bhī āp^a." Tihī pōlō ūthīnā tēr^hā bāsē-jōl guyō.
also give." Then he having-arisen his father-near went.

The Bhil dialects of the Barwani State have been reported under the names of Bhilālī and Rāṭh^avī Bhilālī. They are essentially identical with the dialect spoken in Ali Rajpur, and they do not call for any separate remarks. The beginning of the Parable of the Prodigal Son which follows will be sufficient as an illustration of the so-called Bhilālī.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌPĪ.

BHILĀLĪ DIALECT.

(BARWANI STATE.)

Kōi ād^amī-kā dō chhōrā thā. Wō-ma-sē nānā-nē dāji-ka
A-certain man-of two sons were. Them-in-of the-younger-by the-father-to
 kayō ki, 'dāji, jō-kōi dhan chhē wō-ma-sē mārō wātō
it-was-said that, 'father, whatever property is that-in-of my share
ma-ka daidē.' Tab unē āp^aṇu dhan wātī diyō. Ghaṇā din
me-to give.' Then him-by his property dividing was-given. Many days
 nahī gayā ki nānā chhōrā-nē sab māl bhēlō karīnē
not passed that the-younger son-by all property together having-made
 dur dēs jāti rahyō anē wahā^ā luchchāi-sē thōḍā din-ma āp^aṇu
far country going was and there riotousness-with few days-in his
 sab dhan gamāi diyō. Jab sab dhan udāi diyō
all property wasting was-given. When all property squandering was-given
 tab wahā^ā mōṭō kāl padyō, āru wah nāgō hui gayō.
then there big famine fell, and he destitute having-become went.
 Āru wahā^ā jāinē pardēsī-mē-sē yēk-kā ghar rayō, jī-nē
And there having-gone inhabitants-in-from one-of in-house stayed, whom-by
 ō-ka suwar charānē-kō mōk^alyō. Jō suwar sēg^ali khātā thā wō
him-for swine feed-to he-was-sent. Which swine husks eating were that
 uṭhāinē khātō hiṇḍiyō, āru kōi nahi wō-kha dētō thō. Tab wō-kha
taking eating went, and anybody not him-to giving was. Then him-to
 sud āi, āru kah^anē lagyō, 'mārā dāji-kā yahā^ā dād^akyānā-ka
sense came, and to-say began, 'my father-of near servants-to
 khānā-sē ghaṇā rōṭā hōē, āru hāū bhuk marū. Ab hāū uṭhīnē
eating-from much bread is, and I hunger die. Now I having-arisen
 āp^anā dādā-kā pās jāti-rahū-gā āru^l wō-kāsē jāinē kahū-gā, "āre
my father-of side going-will-be and him-to having-gone will-say, "O
 dādā, man Bhag^awān-kī mar^ajī-kā ul^atō āru tamārā sām^anē pāp
father, by-me God-of law-to against and thy before sin
 karyō-j."'
was-done-indeed."

The specimen which follows is written in the so-called Rāṭh^avī Bhilālī dialect.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHİLĪ OR BHILŌḌĪ.

RĀṬH^aVĪ BHILĀLĪ DIALECT.

(BARWANI STATE.)

Kuṇī māṇ^asyā-nā dui chhōrā hatā. Pōlā-mā-sū nahālā-na
A-certain man-of two sons were. Them-among-from the-younger-by
bāsēs-kājē kahyō, 'ē bābā, māl-mā-sū jō mārō wātō
father-to it-was-said, 'O father, property-in-from what my share
hōy sō mi-sē āp.' Tihī pōlā-nē pōlā-kājē āp^anō
may-be that me-to give.' Then him-by him-to his-own
māl wātī didō. Dhēr^akā dādā nahī gayā
property having-divided was-given. Many days not passed
ki nahālō chhōrō sārō tōlō karinē dūr mulak
that the-younger son all together having-made a-far country-to
jāti-rahayō. Waḷ^ati wahā wāy^aḍī chāl-mā dādā bitādīnē
went-away. Afterwards there licentious conduct-in days having-passed
ap^anō māl uḍāi didō. Sārō uḍāi
his-own property having-wasted was-given. All having-squandered
didō tihī pōlā mulak-mā ghōṇō kāḷ padyō, waḷ^ati pōlō
was-given then that country-in a-great famine fell, and he
garīb haī gayō. Waḷ^atā pōlō jāina pōlā mulak-kā
poor having-become went. And he having-gone that country-of
rōh^anēwālā-ma-sū ēk-kā wahā rah^anē lājyō. Pōlā-nē pōlā-kājē
inhabitants-in-from one-of there to-live began. That-man-by him-to
āp^anā khēt-mō suar chār^anē mōk^alyō. Waḷ^atē pōlō phōt^arā
his-own field-in swine to-feed he-was-sent. And he husks
pōlā suar khātā hatā, tē āp^anō pēt bhar^awā hīṇ^ato
those swine eating were, by-that his-own belly to-fill going
hatō. Waḷ^ata kūṇī pōlā-kājē kālagō nī āp^atō hatō.
was. And anybody him-to anything not giving was.
Tihī pōlā-kājē sūd āvī. Waḷ^atē pōlā-nē kahyō, 'māhrā bābā-kā
Then him-to sense came. And him-by it-was-said, 'my father-of
kat^arā dahād^akyā-nē khāṇō-sārū jhāj^alā rōṭā hōt^alā,
how-many labourers-to eating-for more-than-necessary breads- were,
na mē bhukalo mart^alō. Mē uṭhīna mārā bāsās-jūṇē
and I of-hunger am-dying. I having-arisen my father-to
jāis, waḷ^ata pōlā-kājē kōhōs, "ē bābā, mē sarag-sū
will-go, and him-to will-say, "O father, by-me Heaven-from

ulaṭō	na	tārā	āgaḷ	pāp	karyō ;	mē	waḷ ^{atē}	tārō	chhōrō
against	and	thy	before	sin	was-done ;	I	now	thy	son
kawāḍ ^{anē}	jōgō	nahī	milē ;	tārā	sārā	dāḍ ^{akya}	sar ^{akhō}	ēk	mē-khe
to-be-called	fit	not	is-got ;	thy	all	labourers	like	one	me-to
paṇ	jāṇ ^{jē} .””	Tihī	pōlō	uṭhīnē	āp ^{anā}	bās-jōḷ	chālyō.		
also	consider.””	Then	he	having-arisen	his-own	father-near	went.		

The Bhil dialects spoken in Ali Rajpur and Barwani gradually merge into Nīmāḍī. We shall now turn to the dialects which form the link between the Bhilī of Mahikantha and Standard Gujarātī.

The Bhilī of the Baria State of the Rewakantha Agency is known under the names of Bhilī and Rāṭh^{AVI}. We shall first take the so-called Bhilī.

Our knowledge of that dialect is based on a list of Standard Words and Phrases which has not been reproduced.

‘House’ is always *ghōr*, not *ghar* or *ghēr*.

The palatals are usually retained ; thus, *chhōrō*, a son ; *chandurmā*, moon. *Ch* is, however, also changed to *s* as in other Bhil dialects of the neighbourhood ; thus, *pasāh*, fifty.

The plural of feminine *z*-bases ends in *ō* ; thus, *chhōrō*, daughters.

‘We’ is *hamu* ; ‘you’ *tamu* ; and ‘they’ *tē*, *tēō* and *tēhō*. ‘Who?’ is *kuṇ*, genitive *ku-nu*.

The present tense of the verb substantive is 1, *chhu*, 2, *chhē*, 3, *chhē* ; plural 1, *chhē*, 2, *chhō*, 3, *chhē*. The past tense in *hutō*, plural *hutā*.

The future tense of *kuṭ^{awū}*, to strike, is 1, *kuṭēs*, 2, *kuṭēs*, 3, *kuṭēsē* ; plural 1, *kuṭēsū*, 2, *kuṭēsō*, 3, *kuṭēsē*.

RĀṬH^aVĪ.

The Rāṭh^awas are a tribe living in the forests in the southern part of Baria and the northern part of Chhota Udepur in the Rewakantha Agency. They are said to be settlers from Rāṭh, a district in Ali Rajpur. Compare pp. 51 and ff., above. They do not settle for a long time in one place, but move from one tract to another.

Rāṭh^avī has been returned as the dialect of 8,000 individuals in Rewakantha. It is almost pure Gujarātī, as will be seen from the beginning of the Parable of the Prodigal Son which follows :—

Note only the Gujarātī form *tam-nē*, to them. Compare Chāraṇī *tēm-nū*, their.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

RĀṬH^aVĪ DIALECT.

(CHHOTA UDEPUR, REWAKANTHA.)

Ēk māṇah-nē dui bēṭā hutā. Nē tē-mō-nā lōḍ^alayē
One man-to two sons were. And them-in-of by-the-younger
 bāh-nē kahyū kē, 'bā, mīl^akat-nō vēchātō bhāg ma-nē āp.
father-to it-was-said that, 'father, property-of being-divided share me-to give.'
 Nē tēṇē tam-nē mīl^akat vēchī āpī. Nē thōlā
And by-him them-to property having-divided was-given. And few
 dahādā puchhaḷ lōḍ^alō bēṭō badhu ēk^athu karīnē chhēṭānā
days after the-younger son all together having-made far
 dēh-mā^ā giyō, nē tyā^ā mōj-majhā pōtā-nī mīl^akat uḍāi
country-to went, and there riotousness-in his-own property having-squandered
 nākhi. Nē tēṇē sārū khar^achī dīdhū tār-pachhī tē
was-thrown. And by-him all having-spent was-given thereafter that
 dēh-mā^ā mōṭō dukāl paḍyō, nē tē-nē ṭōṭō paḍ^awā lāgī. Nē
country-in a-great famine arose, and him-to want to-fall began. And
 tē jāīnē tē dēh-nā watan-mā^ā ēk-nē tā^ā rīyō. Nē
he having-gone that country-of city-in one-of in-the-house stayed. And
 tēṇē pōtā-nā khētar-mā^ā huwarō-nē chār^awā kājē tē-nē mōk^alyō. Nē jē
him-by his-own field-in swine feeding for him was-sent. And what
 hīgē huwar khātā hātā tēnā-mā^ā-thī pōtā-nū pēṭ bhar^awā-nē tē-nī
husks the-swine eating were them-in-from his-own belly to-fill his
 man hutū. Anē kōiyē tē-nē āpyū nahī.
mind was. And by-anyone him-to was-given not.

CHĀRAṆĪ.

The Chāraṇs are a wandering tribe in the Bombay Presidency. Chāraṇī has been returned as a separate dialect only from the Panch Mahals and Thana.

In the Panch Mahals they wander about in Halol and Kalol and are said to have immigrated from Kathiawar.

In Thana they are found in Vada, Murbad, Karjat, Bhiwandi, Salsette and Panvel. They are said to have come from Malegaon in Nasik.

The estimated numbers of speakers are—

Panch Mahals	100
Thana	1,100
TOTAL	1,200

No specimens have been received from Thana. The Chāraṇī of the Panch Mahals is of the same kind as the various dialects spoken in the neighbourhood, and can most properly be styled a form of Gujarātī Bhilī. We shall only note a few characteristic points. *L* and *n* are interchangeable. Thus, *ma-nē* and *mō-lē*, to me; *mō-lū*, my; *tō-lū*, thy. In such cases *l* is sometimes written; thus, *mō-lū* or *mō-lū*, my.

With regard to pronouns we may note the forms *ōlyō*, he; *ōlyā*, they; *tēm-nū*, their.

The present tense of finite verbs is formed by adding the verb substantive to the present participle, and not to the conjunctive present. Thus, *hū mār^atō chhū*, I strike.

In most respects, however, Chāraṇī closely agrees with Gujarātī Bhilī as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

CHĀRAṆĪ DIALECT.

(THE PANCH MAHALS.)

Ēk	mānah-nē	bēn	dik ^a rā	hutā;	nē	ti-mā-nā	nānā	bhāē
One	man-to	two	sons	were;	and	them-in-of	the-younger	by-brother
bā-nē	bhaṇyū	kē,	‘bā,	māyā-nō	bhāg	ma-nē		
the-father-to	it-was-said	that,	‘father,	the-property-of	share	me-to		
vēhēsī	diyō.’	Nē	tīnē	ōlyā-nē	māyā	vēhēsī		
having-divided	give.’	And	by-him	them-to	property	having-divided		
didhī.	Nē	thōḍā	diyā-mā	nānō	dik ^a rō	badhū	bhēlu	
was-given.	And	a-few	days-in	the-younger	son	all	together	
karīnē	bijā	malak-mā	gō,	nē	isē	mōj-majā	uṭhāvinē	
having-done	another	country-into	went,	and	there	pleasures	having-made	
māyā	wāp ^a rī	nākhī.	Nē	tīnē	badhū	khōī		
property	having-spent	was-thrown.	And	by-him	all	having-spent		

nākhyu, tē-kēdē isē malak-mā kāl padyō, nē ō bahu
was-thrown, then that country-in famine fell, and he much
 māu thāwā lāgyō; nē ō jāinē ē dēh-nā
needy to-become began; and he having-gone that country-of
 rahēnārāō-mā-nā ēk-nē isē riyō. Nē ōnē paṇḍ-nā khētar-mā
inhabitants-in-of one-of near lived. And by-him his-own field-in
 huwarō-nē chār^awā hāru ō-nē mēlyō; nē jē kuh^akā huwarā
swine grazing for him was-sent; and which husks the-swine
 khātā hutā ē-mā-thī paṇḍ-nū pēt bhar^awā-nē ō-nō bhāw hutō; nē
eating were that-with his-own belly to-fill his wish was; and
 kōiē ō-nē didhū nahī. Nē ō hōśiār thiyō tērā
by-anyone him-to was-given not. And he sensible became then
 ōnē bhanyū kē, ‘mōlā bā-nā kēṭ^alā majūrō-nē ghaṇā
by-him it-was-said that, ‘my father-of how-many servants-to much
 rōṭ^alā chhē, paṇ hū-tō bhukhē māū thātō chhū. Hū
bread is, but I-to-be-sure by-hunger starving becoming am. I
 uṭhīnē mō-lā bā-kanē jīh nē ō-nē bhaṇīs kē,
having-arisen my father-near will-go and him-to will-say that,
 “bā, mē ākāh hāmbhu anē tō-lī pāhē pāp karyū chhē,
“father, by-me Heaven against and thy at-side sin done is,
 nē havē tō-lō dīk^arō thāwā jōg nasē, mō-lē tō-lā majūrō-mā-nā
and now thy son to-become fit is-not, me thy servants-in-of
 ēk-nā jēwō ganya.”’
one-of like consider.”’

AHĪRĪ OF CUTCH.

The Ahirs or Abhirs are a class of cowherds in Cutch, and are found in the north and east of Bhuj, in the east of Kanthi and the west of Wagad. According to their traditions they originally accompanied Kṛishṇa from Mathurā to Girnar in Kathiawar and thence came to Cutch. Their number has been estimated for the use of this Survey at 30,500.

Ahirs are also found in Kathiawar and Khandesh, and, outside of the Bombay Presidency, in Central India, Rajputana, the United Provinces and the western part of Bengal.

The Ahirs everywhere use a local form of the language of their neighbours. The same is also the case in Cutch where their dialect is sometimes also called Ayarī. Short specimens of it have been printed in the *Gazetteer of the Bombay Presidency*, Vol. v., p. 78^s.

The Ahīrī of Cutch is, in most characteristics, a Gujarātī dialect. In some features, however, it agrees with Gujarātī Bhīlī, and it has been found convenient to deal with it in connection with those forms of speech. In doing so the Ahirs of Cutch will be brought into relation to the Ahirs of Khandesh, and it will not be necessary to separate them from the Chārāns who look on them as their kindred.

The specimens printed below will be sufficient to give a good idea of the dialect, and it will only be necessary to draw attention to some points in which it differs from ordinary Gujarātī.

Gujarātī *s* is replaced by an *h*, which is pronounced as a strong aspirate, somewhat like the *ch* in German 'ach.' It has been distinguished from the ordinary *h* by _u under it. Thus, *hāt*, seven; *da_uh*, ten; *bai_uh*, sit. *S* and *h* are sometimes interchangeable; thus, *tāp^ahō*, you will warm yourself; *mār^asō*, you will strike; *sē* and *hē*, they are.

Chh is often interchangeable with, and probably also pronounced as, *s*; thus, *chhē*, *sē*, and *hē*, they are; *kar^achhō*, you will make; *mār^asō*, you will strike. The writing of *chh* is probably due to the influence of Standard Gujarātī.

A dental *d* is commonly cerebralised. Thus, *ḍā*, day, *ḍakār*, famine; *ḍāḍā*, grandmother.

Cerebral *ḍ* between vowels is pronounced *r*; thus, *ghōrō*, a horse. It has been dropped in *pyō*, he fell, here agreeing with Kachhī, Panjābī, and Sindhī.

Nouns.—The neuter gender has almost disappeared; thus, *chhōk^arō*, a child; *ḍīk^arē bhanyō*, it was said by the son. Forms such as *hōnū*, gold, etc., are probably due to the influence of Standard Gujarātī.

The plural is formed as in Gujarātī, usually, however, without the suffix *ō*; thus, *ghōṛā*, horses. Note the plural of strong feminine bases which ends in *iū*; thus, *ghōṛiū*, mares.

The case-suffixes are the same as in Gujarātī. In the dative, however, *nē* is seldom used and commonly replaced by *hē*, and in the ablative the suffix is *thō*, which is inflected as an adjective. Thus, *bāp-hē*, to a father; *tamē āw^atā kyā-thā sō*, where do you come from? *Chap^arērī-thō āw^atō hā*, I come from Chaprērī. Note also the oblique plural of masculine bases which ends in *ē* and corresponds to Khāndēśī *ēs*; thus, *bāpē-pāhē-thō*, from the fathers.

With regard to pronouns we may note the form *mārē*, to me (compare *mārō*, my), *kūṇ*, who? *kē-nū*, whose; *kānū*, what?

Verbs.—The present tense of the verb substantive is,—

Singular, 1. *chhā̃*.
2. *chhō*.
3. *chhē*.

Plural, 1. *chhaiē̃*.
2. *chhō*.
3. *chhē*.

S and *h* are often substituted for *chh*. See above. The past tense is *hūtō*, plural *hūtā*.

The present tense of finite verbs is formed by adding the verb substantive to the present participle and not to the conjunctive present. Thus, *hū̃ mar^atō chhā̃*, I die.

The conjunctive present has the same terminations as the present tense of the verb substantive. Thus, *hū̃ mēlā̃*, I may put. Forms such as *hū̃ vēchhū̃*, I may sell, are Gujarātī.

The future of *mār^awō*, to strike, is,—

Singular, 1. *mārēs*.
2. *mārēs*,
3. *mār^asē*.

Plural, 1. *mār^asū̃*.
2. *mār^asō*.
3. *mār^asē*.

Instead of the characteristic *s* of this form we also find *h*, and even *chh*; thus, *tumhē̃ tāp^ahō*, you will warm yourself; *hū̃ jichh*, I shall go. The *chh* seems to be an attempt to write the Gujarātī form correctly, and the proper forms seem to be those the characteristic consonant of which is *h*, just as in the case of the Gujarātī Bhilī of Mahikantha.

The conjunctive participle ends in *ū* or *ū-nē̃*; thus, *vēchū̃*, having divided; *mārū-nē̃*, having struck.

Of the two specimens which follow the first is the beginning of a version of the Parable of the Prodigal Son, and the second a dialogue between two Ahirs.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

AHĪRĪ DIALECT.

(CUTCH.)

SPECIMEN I.

Ēk	māṇah-nē	bē	ḍik ^a ra	hūtā.	Tē-māy-thō	nanak ^a ṛē	ḍik ^a ṛē
One	man-to	two	sons	were.	Them-among-from	by-the-younger	son
bāp-hē̃	bhanyō,	‘bāpā,	mā-rā	bhāg-nī	jē	mil ^a kat	thāy
the-father-to	it-was-said,	‘father,	my	share-of	what	property	may-be
ī	mū-hē̃	bhādū	ḍiō.’	Enē̃	pōtā-nī	mil ^a kat	ē-hē̃
that	me-to	having-divided	give.’	By-him	his-own	property	to-them
vēchū̃	ḍinī.	Thōṛāk	ḍī	wāhē	nanak ^a rō	chhōk ^a rō	badhōy
having-divided	was-given.	A-few	days	after	the-younger	son	all-even
bhēlō	karūnē̃	chhēṭē-nū̃	muluk	jātō	ryō.	Anē̃	ū̃ā̃
collected	having-made	distance-of	a-country	going	was.	And	there
mil ^a kat	kamār ^a gē	wāw ^a rū	kāḍhī.	Jērē̃	badhōy	khar ^a chū̃	
property	in-bad-ways	having-spent	was-thrown-away.	When	all-even	having-spent	

nākhyō tērē ē dēh-mā mōtō dakār pyō ; anē pōtē;
was-thrown then that country-into a-great famine fell ; and himself
 tān-mā āw^awā mādyō. Pachhē tē jāunē tē dēh-nā ēk
want-in to-come began. Then he having-gone that country-of one
 rēhētal bhērō ryō. Tēnē tē-nē pōtā-nā khētar-mā hūēr-hē chār^awā
inhabitant with lived. By-him him-to his-own field-in swine to-graze
 mūkyō. Hūēr jē phōt^arā khātā tā tē khāunē tē
he-was-sent. The-swine which husks eating were those having-eaten him-(by)
 khusī-hū pēt bharyō hōt ; paṇ tēhē kēnē kī
pleasure-with belly filled would-have-been ; but to-him by-anyone anything
 na dīnū.
not was-given.

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

AHIRI DIALECT.

(CUTCH.)

SPECIMEN II.

A DIALOGUE.

Halyā baiḥō, Rām-Rām. Tamē āw^atā kyā-thā sō?
Well sit, Rām-Rām. You coming where-from are?

Hū Chap^arērī-thō āw^atō hā.
I Chapreri-from coming am.

War^ahāt-mā tamē bhārī hērān thyā hasō. Tamē-hārū hig^arī
The-rain-in you much troubled become will-be. You-for fire
 arū mēlā? jarāk wār tāp^ahō tō tamē
having-made may-I-put? a-little time you-will-warm-yourself then to-you
 hukh thaṣē. Tamē hārū kṣṇū rahōi karāwā?
good will-be. You for what meal may-I-order?

Mā-rē atyārē jam^awō na-chhī.
Me-to just-now eating not-is.

Hāw kī jam^awā-wōṇō hālē? Thōrō ghaṇō jī bhāvē
Entirely what eating-without will-it-do? Little much what may-please
 ti khāo.
that eat.

Ham^anā tarah lāgī hē. Pānī pīwā diō.
Now thirst become is. Water to-drink give.

Tamā-nā lūg^arā gharīk wār tir^akē huk^awā mēlā?
Your clothes moment-about time in-the-sun to-dry may-I-put?

Bhalē, mēlō.
Well, put.

Tamē-hārū kṣṇū rahōi karāwā?
You-for what meal shall-I-order?

Mē tam-hē bhanyō hē, bhūkh nahī lāgī.
Me-by you-to aid is, hunger not came.

Thōrī khich^arī nē rōṭī khāu liō.
A-little khichri and bread having-eaten take.

Bhalē, tamā-nī mar^ajī chhē ta karāwō.
Well, your wish is then have-it-made.

Tumā-nē gharē rādi khusī chhē?
Your at-house happy glad are?

Badhā-y thik chhē, paṇ dāḍi param
All-even well are, but my-grandmother the-day-before-yesterday
 marū gai.
having-died went.

Tē-hē kāṇū thyō hūto ?
Her-to what become was ?

Chār dī tāw iō.
Four days fever came.

Tamā-nā khētar-mā mōl kēwā thyā sē ?
Your field-in crops how grown are ?

Ōṇ war^ahād jhājho thyō nāī, tēhū jhājha thyā na-chhī.
This-year rain much became not, therefore much grown not-are.

Ā dhādhē-nē kēt^alā paisā dīnā ?
Those bullocks-for how-many pice were-given ?

Mū-hē hādhā chār hō kōrī baiṭhī.
Me-to and-a-half four hundred koris were-expended.

Ā dhādhā tamē vēchh^ahō ?
Those bullocks you will-sell ?

Pūriū kōriū dēchhō ta vēchhū.
Enough koris you-give then I-will-sell.

Tamē hū trē hō kōriū dīā.
To-you I three hundred koris may-give.

Trē hō kōriū-mā kāṇū vēchātā chhē ?
Three hundred koris-for what to-be-sold is ?

Hū jāṇ^atō dhādhā pākal sē tō ēṭ^ali kīmat ghaṇī chhē.
I suppose the-bullocks old are then so-great price high is.

Tamā-nī dhī-nū vīmā kiā mainā-mā kar^achhō ?
Your daughter-of marriage what month-in will-you-make ?

Mā-rī dāḍi-nī war^ahī wālū rēhē tē-wāhē
My grandmother's anniversary having-gone will-be that-after

karēs.

I-will-make.

Ājū-nī rātē amā-nē gharē hūu raiyō.
To-day-of at-night our in-house having-slept stay.

Nā. Mā-rē hājē Dharang pōch^awō chhē.
No. Me-to in-the-evening Dharang to-reach is.

Pāchhā kōk dī amā-nē gharē āvyō.
Later some day our in-house come.

Baū hārō, Rām-Rām, havē hū jis.
Very well, Rām-Rām, now I shall-go.

Tamā-nē gharē hau-hē Rām-Rām bhanyō.
Your at-house all-to Rām-Rām say.

FREE TRANSLATION OF THE FOREGOING.

- A.*—Well, sit down, God bless you. Where do you come from?
B.—I come from Chapreri.
A.—You must have had a bad turn in the rain. Shall I have a fire lighted for you? It will do you good to warm yourself. May I offer you something to eat?
B.—No, I cannot eat now.
A.—Will it do not to eat at all? Take something, as much or as little as you like.
B.—I am thirsty. Give me water to drink.
A.—Shall I put your clothes out to dry in the sun?
B.—Yes, do.
A.—What may I offer you to eat?
B.—I told you that I am not hungry.
A.—But still, eat some khichri and bread.
B.—Well, if you insist, then order it.
A.—Is all well in your house?
B.—Yes, all are well, only my grandmother died the day before yesterday.
A.—What was the matter?
B.—Four days' fever.
A.—How are the crops getting on?
B.—There was not much rain this year, and so the crops are not good. How much have you paid for your bullocks?
A.—Four hundred and fifty koris.
B.—Will you sell them?
A.—Yes, if you pay me enough.
B.—I will pay you three hundred koris.
A.—Do you think that I will sell them for three hundred.
B.—I thought they were old and then the price was reasonable.
A.—When are you going to make the wedding of your daughter?
B.—When a year has past after the death of my grandmother.
A.—Stay in our house this night.
B.—Thanks, I must be in Dharang to-night.
A.—Then come to us some other day.
B.—Very well. Good-bye, I am off.
A.—My compliments to all in your house.

Most of the remaining Bhil dialects may be described as connecting the Bhīlī of Mahikantha and neighbourhood with Marāṭhī and Khāndēśī. We have already followed the line of Bhil dialects from Mahikantha down into the northern portion of Rewakantha. In Chhota Udepur and Rajpipla we find dialects which already show traces of Marāṭhī influence, and that influence increases as we go southwards. The Bhil dialects of Thana have, to a great extent, now become forms of Marāṭhī.

BĀRĒL.

The Bārēls are one of the Bhil clans which inhabit the wild hilly tracts in Chhota Udepur in the Rewakantha Agency. The number of speakers has been estimated at 1,000.

The Bārēl dialect is of the same kind as other Bhil dialects of the neighbourhood. It is, in all essentials, a form of Gujarātī. The Bārēls frequently come in contact with the Bhils of Ali Rajpur and Rajpipla, and there is a slight tinge of the neighbouring Khāndēśī in their speech.

The two specimens which follow will show the general character of the dialect. The first is the beginning of a version of the Parable of the Prodigal Son, and the second is a short dialogue between a mother and her child.

The *h* which often closes the words in the specimens does not seem to be pronounced. Compare *bāh-nē* and *bāh-nēh*, to the father, etc.

Final *ō* and *u* are often interchanged. Thus, *gōyō* and *gōyu*, he went.

There is a marked tendency towards nasalization. Compare *atū*, I was; *gōyū*, he went, etc.

Note also the dropping of *r* in words such as *mōy'lō*, dead; *kōh*, at the house. The same tendency is noticeable in many neighbouring dialects and also in the languages to the North-West (Sindhī, Lahndā, and Pisācha), all of which belong to the Outer Band of Indo-Aryan Languages.

With regard to the inflexion of nouns and pronouns it should be noted that the old terminations of the genitive and dative, *hō* and *hē*, have survived alongside the postpositions *nō* and *nē*. Thus, *bāh-nō*, of a father; *ghōḍāhō*, of a horse; *mū-nē* and *mōhē*, to me. Similarly also *mōh-rō* and *māhō*, my; *tēh-rō* and *āhō*, his. Note also the pronoun *chyū*, he.

The verb substantive is usually formed as in Gujarātī,—

Singular, 1. <i>chhū</i> .	Plural, 1. <i>chhē</i> .
2. <i>chhē</i> .	2. <i>chhō</i> .
3. <i>chhē</i> .	3. <i>chhē</i> .

In the plural, however, the form *chhatāh* may be used in all persons. Compare Khāndēśī *śētas*.

In the past tense we find *atā*, *hōt'nā*, and *hut'lā*, they were. The suffix *nā* or *lā* is often added in similar forms, apparently without adding anything to the meaning. Compare *khāt'lā*, eating; *din'lū* and *dinū*, given; *āp'nū*, *āp'lū*, and *āp'yū*, given, etc.

For further details the specimens which follow should be consulted.

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌḌĪ.

BĀRĒL DIALECT.

(CHHOTA UDEPUR, REWAKANTHA.)

SPECIMEN I.

Ēku	māṇuhu-nē	dui	chhōrā	hōtāh.	Nē	tīnā-mā-nū	nān'lāē
One	man-to	two	sons	were.	And	them-in-of	by-the-younger

bāh-nē kōy^alū kē, 'bāh māl^adār-nō vēchātū wātāt^alū mū-nēh
father-to it-was-said that, 'father property-of the-being-divided share me-to
 āp.' Nē tinēh tīñō-nē hōūṭā wāṭī āp^alā. Nē
give.' And by-him them-to substance having-divided was-given. And
 amāl^alū dīn pachhōl nān^alō chhōrōh hārū ṭōlē wālinē
few days after the-younger son all together having-put
 chhēt^alā muluk-mā^alū gūyō nē chyā^a chhēlāi karī āp-pāh-thakī-nī
far country-in went and there merriment having-made him-near-from-of
 māl^adār khōlī nākh^alī. Nē tinē hārū wāp^arī
property having-wasted was-thrown. And by-him all having-spent
 nākh^alū, chyā^a pachōl tē muluk-mā^alū mōṭ^alō kālu-j paḍ^alō, nī
was-thrown, that after that country-in great famine-indeed fell, and
 tē-nē āp^adā vēṭh^avī paḍī. Nī tē gōinē tē muluk-nā
him-to distress to-be-felt fell. And he having-gone that country-of
 jagāpānāwālā-nē chyā^a rahū. Nī tinē āphā-nā khētū-mōy huwōr-nē
inhabitant-of there lived. And by-him his field-in swine
 chāranē hārī tī-nē mōk^alyū. Nē ih hēgē huwōr khāt^alā hōṭā^a
to-feed for him it-was-sent. And these husks swine eating were
 chyā^amāi-thakū āhu pōṭ^alu bhar^anē tē-nū man hōi āw^alū nī
them-in-from his belly to-fill his mind having-become came and
 kōṇēh tī-nē nahā āp^ayū. Nī chyū ōchhār hui guyu,
by-anyone him-to not was-given. And he sensible having-become went,
 tatyārē tinē kōyu kē, 'am^arā bāh-nā kat^arāk majūrīā-nē hāw^aṭā
then by-him it-was-said that, 'our father's how-many servants-to much
 rōṭā chhē, paṇ mī-tō bhukhē vēlā karū-chhū. Mī
bread is, but I-on-the-other-hand with-hunger misery doing-am. I
 ūbhō hōinē mārā bāh-nī hāthē jāwā nī tī-nē kōhīh
standing having-become my father-of near will-go and him-to will-say
 kē, "bāh, mī wād^alā hābhō nī tōh^arī agōl pāp kar^alu chhē,
that, "father, by-me Heaven against and thee before sin made is,
 nī ēvī tōh^arō chhōrō kah^anē mī hāju nathī. Mēhē tōh^arā majurō-
and now thy son to-say I good not. Me thy servants-
 mōy-nā ēkuh-nā jēwō guṇ.""
in-of one-of as consider.""

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌḌĪ.

BĀRĒL DIALECT.

(CHHOTA UDEPUR, REWAKANTHA.)

SPECIMEN II.

A DIALOGUE.

Āpō-hī dōg^arī mul^agōhī bōḍ tātad^awā gōi hōt^anī. Tīhī bōchī
Our cow morning-of grass to-graze gone was. Her calf
 kōh hōt^anī. Tīhī dōg^arī īhē pōpal^atalīnē pōtāhī mōg
at-the-house was. Then the-cow it having-licked her-own affection
 kōyē-hē. Pāwōhō, tūhī bōchī ugālī dē. Bōchī chukal^atalī
shows. Dear, thou the-calf having-untied give. The-calf sucking
 thāy tīhī mī dōg^arī-nī pah^awā bahu.
may-become then I the-cow to-milk I-may-sit.
 Yāh^akī hāru mōr^alū nīpahī nakhō lētī. Āy^alū mōr^alū
Mother much milk having-drawn not-proper taking. A-little milk
 bōchihē mēl^ajē.
for-the-calf keep.
 Jab^aru wānū, pōwōhū.
Very good, dear.
 Yāh^akī, dōg^arī-nū mōr^alū pīwūhu mōhē jab^aru lāgē-hē.
Mother, cow-of milk to-drink to-me good appears.
 Nē, ī āy^alū mōr^alū khō. Handhārē māḍā-mē jākhu mōr^alū
Take, this little milk eat. In-the-evening supper-at more milk
 āpīhī.
I-will-give.

FREE TRANSLATION OF THE FOREGOING.

‘Our cow went to graze in the morning, but her calf stayed at the house. So she came and licked it to show her affection. Dear, untie the calf. I will milk the cow so that the calf may suck her.’

‘Dear mother, don’t draw all the milk. Leave a little for the calf.’

‘Very well, darling.’

‘Mother, I like very much to drink cow’s milk.’

‘Well, here is a little milk for you. I will give you more in the evening for your supper.’

PĀWĀRĪ.

The Pāw^aras are a tribe of cultivators in Khandesh. Their home is the Akrani *Parganā* round Dhadgaon. They are also found below the Ghats in Taloda and Shahada, and, in small numbers, north of the Narbada and in Kathi. According to information forwarded for the use of this Survey, the number of speakers of Pāw^arī is 25,000.

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Gazetteer of the Bombay Presidency, Vol. xii.—Bombay, 1880. Short note on the dialect on p. 95.

VARLEY, F. J.,—*A Short Hand-Book of the Marvāḥi and Pavra Dialects.* Bombay, 1902.

The Pāw^arī dialect is a form of Gujarātī Bhili. The Pāw^aras deny that they are Bhils and claim to be the descendants of the Rajput Pāwars or Pramaras of Dhar, and to belong to the Jagdēo and Udaisingh septs of that clan. They say that they have been settled in Khandesh for seven generations. In their manners, customs, and general appearance they differ from the other tribes who inhabit the Satpuras. A tradition current in Taloda says that they were driven from Pali or Palagad, a village on the right bank of the Narbada in the Udepur State, whence they migrated southwards and settled on the tableland of the Satpura, now called Akrani *Parganā*. Their northern origin is confirmed by their language, which has several points of connexion with the Bārēl dialect of Udepur, and with the Bhil dialects of Rajpipla, Ali Rajpur, and Barwani.

I am able to give two excellent specimens of this dialect, which have been prepared by Mr. G. B. Brahme, First Assistant, Deputy Educational Inspector, Khandesh, and have been checked and supplied with notes by Mr. A. H. A. Simcox, of the Indian Civil Service, to whom I am indebted for much valuable assistance in regard to the Bhil dialects of Khandesh and Nasik.

The general character of the dialect is well illustrated by the specimens, and I shall here point out only a few characteristic points. The first specimen is a version of the Parable of the Prodigal Son, and the second a conversation between two villagers.

Pronunciation.—The short *a* is often pronounced as an *ō*; thus, *ōtō*, he was; *dōh*, ten; *nāchnēn hōmballō*, dancing was heard.

ō is often interchangeable with *u*; thus, *chō* and *chu*, he; *gōḍō* and *guḍō*, a horse; *chhurō*, a son. Though the *ō* is invariably marked as long in the specimen, it is probably often short. Thus, Mr. Varley gives *chhoro*, a son.

Vowels are often nasalized, as in *tu* or *tū̃*, thou; *āvē* or *āvē̃*, I shall come.

An initial *h* is often dropped; thus, *āt* or *āth*, a hand; *ōtō*, he was; *ōraṇ* (= *haraṇ*), a deer. So also aspiration is lost in words like *gōḍō*, a horse; *gōr*, a house; *bāi*, a brother.

Chh is probably pronounced as an *s*; thus, *chhurō*, pronounced *surō*, a son. Similarly *j* seems to be pronounced as a soft *z*. Mr. Varley gives *zā*, go, etc.

S has been replaced by *h*; thus, *dui vihi-n dōh*, fifty; *hōnō*, gold.

Note the frequent use of the suffix *lō*, which is also found in Ali Rajpur and Chhota Udepur. Thus, *mōṭlō* and *mōṭō*, great; *hājīlō* and *hājō*, good; *maratlō*, I die; *gōyō* and *gōylō*, he went, etc. This suffix does not seem to affect the meaning.

Nouns.—There are only two genders, the masculine and the feminine, the former being also used as a neuter.

The plurals of strong masculine and feminine bases end in *ā* and *ī*, respectively. Thus, *chhōrō*, a son; *chhōrā*, sons; *chhōrī*, a daughter, daughters. Sometimes we meet Marāṭhī forms, such as *hāwjē* and *hāwjā*, swine; *warhē*, years.

The oblique form is the same as in Gujarātī Bhīlī. Sometimes it ends in *ā* or *hā*, (as in Ali Rajpur) as in *chhurā*, (to) the son; *bāhā-n*, of the father; and sometimes in *ō*, as in *āthō-māy*, on the hand; *dēwō-n*, of God.

The subject of a verb is put in the case of the agent, when the predicate is the past tense of a transitive verb. Thus, *bāhē pōtān māl wāṭī dēnlō*, the father divided (and) gave his own property. The usual case suffixes are,—

Agent and instrumental, *ē*.

Dative, *hā*, *u*, or no suffix.

Ablative *dōkh* (not *dēkh* as elsewhere).

Genitive, *n*.

Locative, *mē*, *mā*, *māy*, *mā*, *ē*.

Thus, *bāhē*, by the father (the property was divided); *bukē*, (I die) by hunger; *bāhā-hā*, to the father; *māṭī-n*, to a man; *chhurā*, (he said) to the son; *bāhā-pā-dōkh*, from near a father; *tinā-mā-dōkh*, from among them; *bāhā-n*, of a father; *mālō-n*, of the property; *gōr-mē*, *gōr-māy*, in the house; *dēhē*, in the country.

Adjectives follow the Rājasthānī and Gujarātī system of being put into the locative or agent case, when agreeing with a noun in that case. Thus, *gayē inē warhē*, in this past year; *jinē chhurē*, by the son who.

Numerals.—There are no numerals beyond twenty. ‘Fifty’ is ‘two twenties and ten,’ *dui viḥ-n dōh*.

Pronouns.—‘I’ ‘by me’ is *mī* (Mr. Varley’s *āy*, etc., is not borne out by other authorities); *mēhē*, me; *mārō*, my; *ānu*, we; *āmuh*, to us; *āmro*, our.

Tu, *tū*, thou; *tēhē*, thee; *tu*, *tūē*, by thee; *tārō*, thy; *tumu*, you; *tumuhē*, to you; *tumrō*, your.

The demonstrative pronouns are *chu*, *chō*, and *pōlō*, he, that; fem. *chī*; obl. sing. *tinhaḥ* or *tinā*; *tinā-n*, to him; *tinē*, by him; *tinā-n* and *tērō*, his; *chā*, *tinu*, they. Compare *chō* in Bārēl and the Bhīlī of Ali Rajpur.

Yō or *yū*, this; obl. sing. *inā*; *yā*, these. The feminine singular does not occur in the specimens.

Apnē, *potā-n*, or *jinō-n*, own.

Kun, who? *kāy*, what?

Verbs.—The present tense of the **verb substantive** is *chhē*, plural also *chhētā*. Compare Bārēl *chhatā* and Khāndēśī *śētas*. The past tense is *ōtō*, plural, *ōtā*.

Finite Verb.—Only a few forms of the old present occur. These are, *āpē*, I shall give; *āvē*, I shall come; *āvē*, he may come; *kā-dōkh ānu*, where-from shall I-give? *pōḍē*, it falls; *milē*, it is got. The usual form of the present tense is made by adding *lō* to the present participle; thus, *jāt-lō*, goes; plur. *jāt-lā*. Compare Bārēl *khātālā*, eating. Bhīlī of Ali Rajpur and Barwani *māratālō*, I strike.¹

The past tense is formed by adding *yō* or *lō*; thus, *gōyō* or *gōylō*, he went; *pōḍyō* or *pōḍlō*, he fell.

¹ *Lō* or *lā* forms a future in Rājasthānī and Naipālī, and a present or future in the Bhojpurī dialect of Bihārī.

The future is formed by adding *hē* or *i* in the singular, and *hũ* or *ũ* and *hōt* in the plural. Thus, *bōhāt-i*, I, thou, or he will strike; *āpēhē*, I shall give; *lāghē*, thou wilt begin; *jāhē*, he will go; *bōhāt-ũ*, we shall strike, you will strike; *jihũ*, we shall live; *kuṭ-hōt*, they will strike; *ōhōt*, they will become.

Another future ends in *ṇē* or *ṇē̃* and thus has the same form as the infinitive; thus, *jāṇē* or *jāṇē̃*, I shall go, I am off; *āpṇē*, if I give.

The plural of the imperative ends in *ā* or *ō*; thus, *bōhātā*, strike; *nākhō*, put.

The verbal noun ends in *ṇē* and the conjunctive participle in *i* or *in*; thus, *rākhṇē-n*, for keeping; *āpi*, having given; *kōrin*, having done.

Other forms will be easily recognized from the specimens which follow.

No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

PĀW^ARĪ DIALECT.

(TALODA DISTRICT, KHANDESH.)

SPECIMEN I.

Kānlō ekā mātin dui chhurā ōtā. Tinā-mā-dōkh āyatlō
Some one man-to two sons were. Them-in-from the-younger
 chhurō bahāhā bullō, 'mārā isā-par jō mālōn wātō āvē
son to-the-father said, 'my share-on which property-of part will-come
 chu mēhē āpi dē.' Phirin bāhē pōtān māl wāṭi
that to-me giving give.' Again by-the-father his-own property dividing
 dēnlō. Agal ābārā dihi nī gōylā, chu āyatlō chhurō jiwōn
was-given. Afterwards many days not went, that younger son his-own
 wātēn ākhō māl ṭulwāin chhēṭlē dēhē nikli gōylō.
share-of all property having-collected in-far country going went.
 Chā jāin chu ākhō māl khōrāb-kōr-nākhin nōwrāi gayō.
There having-gone he whole property having-misspent-thrown empty went.
 Ōltā tinā dēh-māy mōtlō kāl pōdyō. Phirin tērō khāṇēn jabrō
Again that country-in big famine arose. Again his eating-of great
 vikhō pōḍlō. Tēvī chu ēk hājā mātī-pahā jāin pāwar
want fell. Then he one good man-near having-gone servant
 rōylō. Tinā māṭi tinān jiwōn khētō-māy hāwjē rakhṇēn mukallō.
remained. That man(-by) him-for his field-in swine to-keep he-was-sent.
 Hāwjē jī khād khātā chī khāin jiwōn pēt bōrṇē hājā ōhē
Swine which eatables ate that having-eaten his belly to-fill good so
 tinān gōwlō, puṇ tinān kānlē khāṇēn nī āplō. Phirin chu
him-to appeared, but him-to by-anyone to-eat not was-given. Again he
 hānē-par āwlō. Tini-phirē chu jiwōn-hātē bullō, 'mārā bāhān
sense-on came. Thereafter he himself-with said, 'my father's
 kōtrā pāwrān ugri jāhē ōtrō ōn chhē, an mī
how-many servants-to remaining will-go so-much food is, and I
 bukē maratlō. Ēvī mī bahā-pahā jātlō, phirin tinān mī
with-hunger die. Now I father-near go, again him-to I
 kāhē, "mī Dēwōn dēkhlē an tārā hāmbōr pāpī chhē; ēvī mī
will-say, "I God's in-sight and thy in-presence sinner am; now me
 tārā chhurō kōyṇēn mārō mui nī rayō. Mēhē tārā pāwrō-mē-dōkh
thy son to-say my face not remained. Me thy servants-in-from

ēk pāwar hōmjin mēl." ' Phiri chu uthin bahā-pahā
one servant having-considered keep." ' And he having-arisen father-near
 āwlō. Chu ābārā chhētē ōtō, chē-dōkh bāhē dēkhlō, an
came. He very far was, therefrom by-the-father he-was-seen, and
 tinān mōn-mē tērī mōng āwlī. Phirin chu tinā-ōgē dāw-dētā
him-to mind-in his pity came. Again he his-before running-giving
 gōylō, an tērē gōlē vilgī gōylō, phiri tinān gulō dēnlō.
went, and on-his neck having-clung went, again his cheek was-given.
 Phiri chhurō bahāhā bullō, 'mārā bāhā, mī dēwōn dēkhlē an tārā
Again the-son to-father said, 'my father, I God's in-sight and thy
 hōmbōr pāpī chhē. Ēvī mī tārā chhurō kōynēn mārō mui nī.
in-presence sinner am. Now me thy son to-say my face not.'
 Phirin bāhē pāwar kōylō, 'ēk hājī dōgli lī āw, phiri
Again by-the-father servant was-told, 'one good cloth taking come, again
 tinān dīlō-par nākhō; ēk āthō-mā vēṭī an pāyō-mā khāhādā pērāō.
his body-on throw; one hand-on ring and foot-on shoes put.
 Phirin āpu khāin hāj-kōrin jihū. Yō mārō chhurō mōylō atō,
Again we eating well-doing shall-live. This my son dead was,
 chu ēvī jiwlo; nākhāylō atō, chu judlō, inān kāmē.' Phiri
he now lived; lost was, he was-found, this-of for-sake.' Again
 chā hāj-kōrin jiwne haṇḍyā.
they merry-having-made to-live began.

Tatyār tērō dāylō chhurō khētō-mē atō. Chā rōin
That-time his elder son field-in was. There having-been
 ōlnēn vēlā gōrōn āhānē āwlō, an gāwnēn nāchnēn hōmballō.
returning-of at-time house-of near came, and singing dancing heard.
 'Tini-phiri tinē pāwrā-mē-dōkh ēk pāwar hādin, 'yā kāy kōratlā?'
That-after by-him servants-in-from one servant calling, 'these what do?'
 kōri puchhlō. Phirin tinhaḥ pāwar bullō, 'tārō bāi hājlo
saying asked. Again to-him the-servant said, 'thy brother well
 phirin āwlō; tinān kōri tārā bāhē khānō kōrlō chhē.' Phiri
back came; him-of for-sake thy by-father feast made is.' Again
 chu khatāylō an gōr-mē nī phōtlō. Tēvī tinān bāhā gōr-mē-dōkh
he got-angry and house-in not entered. Then his father house-in-from
 bārthā āvin tinān hōmjānē haṇḍlō. Chu bāhāhā bullō,
outside having-come him to-entreat began. He to-the-father said,
 'yu dēkh. Ōtrā warhē ōylā, mī tāri chākri kōratlō. Tārā
'this see. These-many years became, I thy service do. Thy
 kōyām-dōkh mī bārthā nī gōylō. An ōhlō chhē, tēvī mārā hātin
word-from I outside not went. And so it-is, then my friends
 hātē hāj kōrin khānēn kōri ēk bukḍin pōryā ēk dihi mēhē
with merry making eating-of for-sake one goat's young one day to-me

tuē nī āplō. Phirin jinē chhurē tārō hārō māl bōjārin
by-thee not was-given. But by-which son thy all property harlots
 hātē nākhlē, chu āwtā-kham tu tinhaḥ pāwṇō dōrlō.
with was-lost, he coming-immediately (by-)thee him guest was-kept.'
 Tini-phirē bāhā chhurā bullō, 'mārā chhurā, tu junlān
That-after the-father (to-)the-son said, 'my son, thou from-birth
 mārā-pahā chhē, an ju māl mēhē-pahā chhē, chu tārō chhē.
me-near art, and which property me-with is, that thine is.
 Evī āpu hāj kōrin jiwṇē ēj hājli wāt chhē. Yu tārō
Now we merry making to-live this-indeed good matter is. This thy
 bāi mōylō atō, chu ēvī jivin āwlō; chu nākhāylō atō, chu ēvī
brother dead was, he now living came; he lost was, he now
 judlō, inān kāmē.
was-found, this-of for-sake.'

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHİLĪ OR BHILŌDĪ.

PĀW'RĪ DIALECT.

(TALODA TALUKA, DISTRICT KHANDESH.)

SPECIMEN II.

A DIALOGUE.

- Mōti.— Rām-rām, pōṭil, Rām-rām. Aw bōh. Tārō kãy nãw ?
Mōti.—Rām-rām, pāṭil, Rām-rām. Come sit. Thy what name ?
- Muṅgā.— Rām-rām, ōlkhān vihiri göylō kē kēhē ?
Muṅgā.— Rām-rām, acquaintance having-forgotten wentest what how ?
- Mi Junāṇēn Muṅgā pōṭil. Āpu Dadgāw millā atā.
I Junane-of Muṅgā pāṭil. We Dadgam(-in) met were.
- Mōti.— Hã, ēvī ōlkhān juḍli. Tu hājō chhē kē ?
Mōti.—Yes, now acquaintance is-regained. Thou well art what ?
- Muṅgā.— Hājilā kāytān ? Chhō chhurā an pāch chhuri ōtyō.
Muṅgā.—Well what-of ? Six sons and five daughters were.
- Tinā-mā-dōkh dui chhurā rōylā.
Them-in-from two sons remained.
- Mōti.— Dihirā kã göylā ?
Mōti.—Others where went ?
- Muṅgā.— Ēk hāpē khādlō ; dihirō nandī-par ōngalnē göylō,
Muṅgā.—One by-a-snake was-eaten ; the-second river-on to-bathe went,
chū buḍin mōr-göylō ; tiharō vigrā-māy mōr-göylō ; tērē phōchhal
that drowning dead-went ; the-third cholera-in dead-went ; him after
ōtō, chū vīj pōḍin phāṭin mōr-göylō. Chhuri-mē-dōkh
was, he lightning having-fallen having-been-torn dead-went. Girls-in-from
ēk chhuri tērē lāḍhē mār-nākhli ; dihiri wāgē
one girl by-her husband having-killed-was-thrown ; the-second by-tiger
hkādli ; tihiri gāṇḍwāin mōr-göyli ; tērē pōchhal ōti, chī
was-eaten ; the-third having-gone-mad dead-went ; her after was, she
chhērin mōr-göyli ; dihirī tērē pōchhal ōti, chī udālā göyli.
having-voided dead-went ; the-other her after was, she away went.
- Mōti.— Arē-rē-rē. Nī hājō ōylā rā. Ēri hin chudāy
Mōti.— Alas. Not good became O. His mother be-defiled
- Bōgwān-jin. Nī hājō kōrlō Bōgwān-ji. Tāri khēti kōtrik
God-to. Not good was-done O-God. Thy cultivable-land how-much
chhē ?
is ?

Muṅgā.—Dui viho-n dōhōn jutān khēti chhē. Tēri jōmā
Muṅgā.—Two twenties-and two-of pairs' land is. Its assessment
 ēk hō rupayā bōhatlā. Khēt kōrin kāy wālhē?
one hundred rupees sit. Cultivation having-made what will-profit?
 Pēt nī hēlāyatlō.
Belly not is-filled.

Mōti.—Inē warhē hājlo warhāt pōdē, tō ōn hājō
Mōti.—In-this year good rainy-season may-fall, then crop well
 pākē.
will-ripen.

Muṅgā.—Warhāt hājlo pōdin kāy wālhē? Gayē inē
Muṅgā.—Rains good having-fallen what will-profit? Gone in-this
 warhē hājlo warhāt āwlō, puṇ undrā-j phirōllā; hōri pāk khāi
year good rain came, but rats-even spread; whole crop having-eaten
 gōylā.
went.

Mōti.—Ākhā dihi ōhlā-j ōhōt kē?
Mōti.—All days such-indeed will-be what?

Muṅgā.—Ērō kāy burhō rā? Ēri hi chudō.
Muṅgā.—This-of what guarantee O? His mother be-defiled.

Bōgwān-jin kōrli mātin nī hōmjāyatli.
God's doing man-to not is-understood.

Mōti.—Tu kōyatli, chī khari. Puṇ jinē āpu upjādā
Mōti.—(By-)thee was-said, that true. But by-whom we were-begotten
 tinān watti kālji. Tū khēt khēṇē kē dihi lāghē?
him-to all care. Thou field to-cultivate what day wilt-begin?

Muṅgā.—Dui tin dihi-māy.
Muṅgā.—Two three days-in.

Mōti.—Kōtrāk mājuryā bōhōt? Tinān dihōn mājurī kōtrik
Mōti.—How-many labourers will-sit? Them-to day's wages how-much

bōhyē?
will-sit?

Muṅgā.—Bār mājuryā lāghōt. Ēk māti phōchhal tin
Muṅgā.—Twelve labourers will-be-applied. One man after three
 pōhyā-n ēk hawāyō.
pice-and one half-pice.

Mōti.—Āwarē kāy wāvhē?
Mōti.—This-year what wilt-sow?

Muṅgā.—Bādi, bōṭṭi, nāngali, mōr, haṅgari, juwār, bājra, tili, otrō
Muṅgā.—Bādi, bōṭṭi, nāngali, mōr, haṅgari, juwār, bājra, tili, so-much
 dān wāwlō, puṇ mārā āthō-māy nī āvē.
grain was-sown, but my hand-in not will-come.

Mōti.—Kēhē nī āvē rā ?

Mōti.—*Why not will-come O ?*

Muṅgā.—Mārō bāhā, mārō hāti chhē, chu nī hājō. Tinā

Muṅgā.—*My brother, my neighbour is, he not good. Him*

dēkhin huk nī āwatlō. Ēk phērē tinē mārō gōr
having-seen luck not comes. One time by-him my house

chud-dēnlō. Tōhlā-j khētōn chōm khēr chār dusman chhētā.
on-fire-was-given. Thus-indeed fields-of four-sides four enemies are.

Mōti.—Chā kānlā ?

Mōti.—*They who ?*

Muṅgā.—Ugawāṇi-ēkhē mārō bāwadyō ; buḍawāṇi-ōgē mārō

Muṅgā.—*Sunrise-towards my sister's-husband ; sunset-towards my*

bānjō ; pālā-ōgē mārō kākō ; dēh-ōgē mārō hālō.
sister's-son ; north-towards my uncle ; south-towards my wife's-brother.

Mōti.—Tārā hōgāiwālā tēhē-j ōchōtlā ?

Mōti.—*Thy relatives thee-only trouble ?*

Muṅgā.—Tēhē kōin kāy wājē ? Tinā āpnē, tēvi

Muṅgā.—*That having-said what results ? Them-to if-give, then*

hājō ; nī āpnē, tēvi bāgtā. Hārī kōl ōhli-j rā.

well ; not give, then get-angry. All world such-indeed O.

Mōti.—Mēhē ēk vihi-n pāch rupayā udārē āphē kē ?

Mōti.—*To-me one twenty-and five rupees on-credit wilt-give what ?*

Muṅgā.—Mārā-j nī milē. Mī kã-dōkh āpu ?

Muṅgā.—*Mine-even not is-found. I wherefrom should-give ?*

Mōti.—Kēlyān mōynē āpēhē.

Mōti.—*Kēlyō-of in-month shall-give.*

Muṅgā.—Khōrij rā, puṇ ōē tēvi āpē.

Muṅgā.—*True oh, but it-will-be then shall-give.*

Mōti.—Tārā manōn kām rā. I bāyar kōṇ rā ?

Mōti.—*Thy mind-of work O. This woman who O ?*

Muṅgā.—Māri wawāḍi.

Muṅgā.—*My daughter-in-law.*

Mōti.—Ērē ḍilō-par kāy kāy gōynō pēr-rōyli ?

Mōti.—*Her body-on which which ornaments wearing-is ?*

Muṅgā.—Kānō-māy uktā, nāk-māy mundī, gōlā-māy rupān dōru

Muṅgā.—*Ears-in ear-rings, nose-in nose-ring, neck-on silver-of chain*
an kidyā, āthō-māy battyā-n khōtrān wālā, pāyō-mā wālā.
and marriage-string, hand-on battis-and tin-of rings, feet-on rings.

Mōti.—Tāri wawāḍi pēt-hātē chhē rā ? kotrā mōynā

Mōti.—*Thy daughter-in-law belly-with is O ? how-many months*

ōylā rā ?

became O ?

Muṅgā.—Nī rā dādā. Ērō pēt-aj ōhlō. Tu gaṇō batālō
Muṅgā.—No O father. Her belly-indeed such. Thou much jocular
 māṭi rā. Āmrā hārā bāyrān pēt-aj ōhlā.
man O. Our all women-of bellies-indeed such.

Mōṭi.—Ehē kēhē?

Mōṭi.—So why?

Muṅgā.—Āmrō dēh ōhlō-j. Ākhō ḍil kiḍāylō an pēt
Muṅgā.—Our country so-indeed. All body emaciated and belly

naṅgārō.

a-kettle-drum.

Mōṭi.—Ākhā dihi-māy tumu kōtrā-wār khātlā rā?

Mōṭi.—All day-in you how-many-times eat O?

Muṅgā.—Tīn vēlā, hirān, mājōn, an hāñj.

Muṅgā.—Three times, morning, noon, and night.

Mōṭi.—Tumu kāy khād khātlā?

Mōṭi.—You what food eat?

Muṅgā.—Dāḍi bājran rōtō, uḍadān dāl. Tiwarōn dihi

Muṅgā.—On-workdays bājri-of bread, uḍid-of pulse. Festivity-of day
 kōdrī, chupōḍ an kukḍān mahā khātlā an hōrō pitlā.
rice, ghee and cock's flesh eat and liquor drink.

Mōṭi.—Chhuri pēl-velā hōhrān gōr jōṇatli kē bahān

Mōṭi.—Girl first-time father-in-law's in-house bears or father's

gōr?

in-house?

Muṅgā.—Ē wāt kai pākī nī milē.

Muṅgā.—This matter at-all certain not is-obtained.

Mōṭi.—Jōṇanārī kōtrā dihi gōr-mā rōyatli? Chhurō

Mōṭi.—A-woman-in-childbed how-many days house-in remains? Child

kōtrā dihi-lagun dāi khātlō?

how-many days-up-to milk eats?

Muṅgā.—Pāch dihi gōr-mā rōyatli. Dihirō chhurō ōytā-lagun

Muṅgā.—Five days house-in she-stays. Second child becoming-until
 dāi khātlō. Ābārī rāt gōyli. Ēvī mī jāṇē. Bōh, Rām-rām.
milk eats. Much night went. Now I shall-go. Sit, Rām-rām.

Mōṭi.—Āwjē, dādā, wāṇē-hē. Jā Rām-rām.

Mōṭi.—Please-come, friend, to-morrow. Go Rām-rām.

Muṅgā.—Wāṇē nī āvē. Puṇ pōn-dihi

Muṅgā.—To-morrow not shall-come. But the-day-after-to-morrow

āvē Rām-rām.

shall-come Rām-rām.

FREE TRANSLATION OF THE FOREGOING.

Mōti.—Good morning, Pāṭil, good morning. Come and sit down. What is your name?

Muṅgā.—Good morning, friend. Why, have you forgotten? I am the Pāṭil-Muṅgā of Junane.¹ We have met in Dhadgam.²

Mōti.—Yes, now I remember. Are you well?

Muṅgā.—How should I be well? I had six sons and five daughters, and now only two sons are left.

Mōti.—What has become of the others?

Muṅgā.—One son was killed by a snake; another went to bathe in the river and was drowned; the third died from cholera; the fourth was struck by lightning. One of the girls was killed by her husband; the second was eaten by a tiger; the third went mad and died; the fourth died of dysentery; and the fifth has run away.

Mōti.—Alas. That is very bad. A curse on God's mother.³ Thou hast not done well, O God!—How great are your lands?

Muṅgā.—I should want two and forty pairs of bullocks⁴ to cultivate it. It is assessed at hundred rupees. But what is the use of cultivating it. I cannot get a living out of it.

Mōti.—This year there will be good rain, and the crops will ripen well.

Muṅgā.—What is the use of a good rainy season? We had good rains last year, and then the rats came and ate the crops.

Mōti.—Is every time of this sort? (*i.e.* this time it may be otherwise).

Muṅgā.—What guarantee have we? A curse on his mother! Men do not understand God's doings.

Mōti.—You are right. But all care should be left to him who made us. When will you begin ploughing?

Muṅgā.—In two or three days.

Mōti.—How many labourers will you employ, and how much will you pay them a day?

Muṅgā.—Twelve labourers will be required, and each will get two pice⁵ and a half.

Mōti.—What will you sow this year?

Muṅgā.—I have sown Bādi, Bōṭṭi, Nāṅgali, Mōr, Haṅgari, Juvār, Bājṛā, and Tili.⁶ But I shall not see much of them.

Mōti.—Why not?

Muṅgā.—Brother, I have a bad neighbour, and when I see him, I have no luck. Once he set my house on fire. I have also four other enemies, on the four sides of my fields.

¹ Junane is a village near Dhadgam in the Akrani Mahā.

² Dhadgam is a comparatively large village in the Akrani Mahā, with a population chiefly consisting of Pāwras.

³ The Pāwras, when dissatisfied with their lot, generally use this abusive expression.

⁴ One pair of bullocks can cultivate about thirty acres of land.

⁵ The paisā in Khandesh is half an anna.

⁶ No explanation is given about these terms. A great many of the hill grains are little better than grasses. Local names for them vary every few miles.

Mōti.—Who are they?

Muṅgā.—To the east my sister's husband; to the west my sister's son; to the north¹ my uncle; to the south² my wife's brother.

Mōti.—Do your relatives always vex you?

Muṅgā.—What is the use of saying it? If you give them something, well and good. If not, then they get angry. All the world is so.

Mōti.—Will you lend me twenty-five rupees?

Muṅgā.—How should I? I have not got them myself.

Mōti.—I shall pay them back in the month Kālyō.³

Muṅgā.—Well and good, but I cannot give you what I have not got.

Mōti.—As you like it.—Who is this woman?

Muṅgā.—My daughter-in-law.

Mōti.—Which ornaments is she wearing?

Muṅgā.—Ear-rings and nose-rings; a silver chain and her marriage-string round her neck; *Bañṭis* and tin bracelets on her hand, and anklets on her feet.

Mōti.—Is she with child, and how many months has she been so?

Muṅgā.—Dear no, her stomach is so in itself. You are fond of joking. All our women look so.

Mōti.—Why so?

Muṅgā.—It is so here in our country. Our bodies are slim, but the stomach is like a kettle-drum.

Mōti.—How many times do you eat during the day?

Muṅgā.—Three times, in the morning, at noon, and in the evening.

Mōti.—What do you eat?

Muṅgā.—On work-days bread of Bājri (*holcus spicatus*) and pulse of Uḍid (*phascolus radiatus*). On holidays we eat ghee and cock's flesh and drink liquor.

Mōti.—Are the girls brought to bed the first time in the house of their father-in-law or in that of their father?

Muṅgā.—There is no fixed rule.

Mōti.—How many days must a woman stay at home after a child-bed, and how long does the child suck?

Muṅgā.—The mother stays in the house five days, and the child goes on sucking till another child is born. But it is getting late, and I must be off. God bless you.

Mōti.—Do come again to-morrow. God speed you.

Muṅgā.—I cannot come to-morrow, but I shall come the day after. Good-bye.

¹ *Lit.* beyond the Narmada, the northern boundary of the Akraṇi Mahal.

² *Lit.* the country, *i.e.* the plains at the foot of the Satpuda.

³ The last month of the Pāvra year corresponding to Bhādrapada.

Bhīlī is also the principal language of the southern part of Chhota Udepur and of Rajpipla.

No specimen has been received from the former state. The Bhīlī spoken there is probably identical with Barēl. The Rajpipla dialect is connected with Barēl in the north, and with the various forms the language assumes in Khandesh in the east. Towards the south it is connected with the various dialects of the Nawsari division of the Baroda State.

The palatals are retained, at least in writing. Thus, *pāch*, five; *chhētō*, far; *pāchhal*, after. Spelling such as *khuchī*, merry, however, point to the pronunciation of *ch* as *s*.

L is interchangeable with *n*; thus, *mōk^anyō*, he was sent; *āgan*, before; *nāgī*, she began.

The cerebral *l* does not seem to exist in this dialect. Compare *kāl*, famine. In *ḍōyā*, eye, however, it has become *y* as in Khāndēśī.

R seems to have been dropped in words such as *kōinē*, Gujarātī *karinē*, having done; *pōy^anā*, Gujarātī *bhar^awā*, to fill; and probably also in *kō*, Gujarātī *ghar*, a house. The last two instances show that a hard consonant is often substituted for a soft aspirate, just as was the case in Mahikantha. Thus also *kōḍō*, a horse, etc.

Nouns.—The inflexion of nouns is mainly the same as in Mahikantha. The oblique form is sometimes used alone, without any suffix, to denote various cases; thus, *bāy^achā*, by a father, to a father, of a father, and O father. The plural of strong masculine bases ends in *ā* and *ē*, as is also the case in Khāndēśī. Thus, *pōy^arā* and *pōy^arē*, sons. The same form is also occasionally used for the neuter plural; thus, *bhūṇḍē*, swine; *war^ahē*, years. Compare the corresponding *ē* in Marāṭhī.

The plural of feminine *i*-bases ends in *īō*; thus, *kōḍī*, a mare; *kōḍīō*, mares.

An oblique plural is occasionally formed by adding *āhā*; thus, *chāk^arāhā-mā*, among the servants.

The case suffixes seem to be the same as in Mahikantha. Thus, *pōy^arāē*, by the son; *majurā-nē*, to the servants; *pōy^arīō-thī*, from the daughters; *mil^akat-nō bhāg*, a share of the property; *dēh-mā*, in the country; *khētā-mē*, in the fields. Note also the postposition *dēkhē*, from.

Pronouns.—The following are the personal pronouns:—

<i>āi</i> , I.	<i>tū</i> , <i>tu</i> , thou.	<i>tē</i> , <i>tō</i> , <i>tīō</i> , he.
<i>maīē</i> , <i>aiē</i> , by me.	<i>tuē</i> , by thee.	<i>tīō</i> , <i>tīā</i> , <i>tīē</i> , <i>tīān(ē)</i> , by him.
<i>mā</i> , <i>man</i> , <i>mā-nē</i> , to me.		<i>tīān(ē)</i> , to him.
<i>mā</i> , my.	<i>tō</i> , thy.	<i>tīā</i> , <i>tīān</i> , his.
<i>amō</i> , <i>amu</i> , <i>āpah</i> , we.	<i>tumō</i> , you.	<i>tīō</i> , they.
<i>amī</i> , by us.	<i>tumī</i> , by you.	
<i>amā</i> , our.		

Demonstrative and relative pronouns.—*tī*, etc., that; *tā dēh-mā*, in that country; *ā* and *āi*, this; *tīān*, to this; *jē*, which; *jīā-nē*, by whom.

The interrogative pronouns are *kō-ḍō*, who? *ku-nō*, whose? *kā* and *kāī*, what? *kōḍō* has an oblique form *kaḍā* in *kaḍā-bī*, by any one.

Verbs.—The Verb substantive forms its present tense as follows :—

Sing.	1. <i>chhā, āhē.</i>	Plur.	1. <i>hē, āhē.</i>
	2. <i>chhē, āhē.</i>		2. <i>hē-rā, āhē.</i>
	3. <i>hē, āhē.</i>		3. <i>hē-rā, āhē.</i>

The final *rā* in the second and third persons plural seems to be an affirmative particle. Compare *āv-rā*, come; *tū jāhā-rā*, thou goest; *āi kuṭē-rā*, I shall strike, etc.

The past tense is *hatō, ūtō, watō* or *hatā*, etc., plural *hatā*, etc., or *hatē*, etc.

The present tense of finite verbs is formed as in Mahikantha. Thus, *āi kuṭā*, I strike; *āi marā hā*, I die, I am dying. In the plural we also find forms such as *amō thōk^{tā}-hā*, we strike, etc. Of the verb 'to go' we find *jāhā*, (I) go, *jāhē* and *jāhāy-rā*, he goes; *jātā-hā*, (we, you or they) go.

The past tense is apparently regular, though the spelling is rather inconsistent. Thus, *gayō, gōyō*, and *guō*, he went; *huyō* and *wuyō*, he became; *āpū*, it was given; *pāp kōyu*, sin was made, etc.

The future seems to be formed as in other Bhil dialects. Thus, *jāhā*, I will go; *kōhā*, I will say; *mārāhā*, we will strike; *mār^{hā}*, you will strike; *mār^{hē}*, they will strike. The future participle ending in *nārā* is often used instead. Thus, *mār^{nārā}*, we, you or they, will strike.

The imperative plural sometimes ends in *ā* and sometimes in *ō*; thus, *āpā*, give; *āvō*, come. *Wuijē*, let us become, is the ordinary present conjunctive in the first person plural.

The verbal noun ends in *wā* and *nā*; thus, *tīān āb^{dā} pōḍ^{wā} nāgī*, to him distress to arise began; *wār^{nā} hāru*, in order to tend.

The present participle ends in *tō* or in *nō*; thus, *jīw^{tō}*, living; *kuṭ^{nō}*, striking; *khāt^{nē} ūtē*, they were eating. The suffix *nō* is sometimes also added to the past participle passive; thus, *muinō*, dead; *guinō*, gone. Compare the pluperfect participle ending in *lō* in Gujarātī. *Ālā*, come, seems to be the Marāṭhī form.

The conjunctive participle ends in *ī* or *ī-nē*; thus, *wāī*, having divided; *kōī-nē*, having done.

The vocabulary is to a great extent peculiar. On the whole, however, the dialect is closely related to other Bhil dialects of the neighbourhood, as will be seen from the specimen which follows.

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

(RAJPIPLA STATE, DISTRICT REWAKANTHA.)

Ēk	māṭī-nā	bēn	pōy ^{rā}	ūtā.	Nē	tā-wāina	hānnāē
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>And</i>	<i>them-of</i>	<i>by-the-younger</i>
bāy ^{chā}	kayō	kē,	'bāh,	mil ^{kat} -nō	pañchātī	bhāg	mā āpā.'
<i>to-the-father</i>	<i>it-was-said</i>	<i>that,</i>	<i>'father,</i>	<i>property-of</i>	<i>arbitrated</i>	<i>share</i>	<i>me give.'</i>

Nē . tiō tiō-nā mil^akat wāti āpi. Nē thōdā
And by-him them-to property having-divided was-given. And a-few
 dihā-pā hānnā pōy^arāē badhō tōlō kōinē chhētā
days-after the-younger by-son all together having-done a-distant
 dēh-mā^ā guō, nē tiā chhēl-mā^ā pōtā puñji uḍāvi
country-in went, and there pleasure-in his-own property having-squandered
 tākī; nē tiō badhō wāp^ari tākyō, tahā pāchhal tē
was-thrown; and by-him all having-spent was-thrown, then after that
 dēh-mā^ā mōtō kāl pōdyō; nē tiān āb^adā pōd^awā nāgī; nē
country-in a-great famine fell; and him-to difficulty to-fall began; and
 tē jāinē tē dēh-nā gām^achā-mē-nā ēk-nē tiyā riyō. Nē
he having-gone that country-of citizens-in-of one-of near remained. And
 tiō pōtā khēt-mē bhunḍē wār^anā hāru tiān mōk^anyō. Nē jē
by-him his-own field-in swine feeding for him-for he-was-sent. And which
 hīngā bhunḍē khāt^anē ūtē tiā-ma-rēkhō pōtā dēd pōy^anā tiyān
husks swine eating were them-in-from his-own belly to-fill him-to
 mar^aji ūti. Nē tiān kadā-bī nahā āpiū; nē tē chhētan
wish was. And him-to by-anybody not was-given; and he conscious
 huyō tāhā^ā tiā kayō kē, 'mā bāy^achā kōh^atā majurā-nē
became then by-him it-was-said that, 'my father's how-many servants-to
 jākhā māndā hē; pōn āi tō bhukē (mōō or)marū-hū; āi
abundant bread is; but I on-my-part by-hunger dying-am; I
 tō uṭhīnē mā bāy^achā tā jāhi nē tiyān kōhī kē,
indeed having-arisen my father(-of) near will-go and him-to will-say that,
 "bāy^achā, māiē jugā-ichhī nē tō āgan pāp kōyu ēhē, nē amu
"father, by-me heaven-against and thee before sin done is, and I
 tō pōy^arō kēh^anā jēhō āi nahā; tō majurā-nā jihindō man ēk
thy son to-be-called worthy I not; thy servants-of like me-to one
 gan." Nē tō uṭhīnē tiyā bāy^achā tihā guyō. Nē tō ajī
count." And he having-arisen his father near went. And he yet
 mas chhētō ūtō tahā tiyā bāy^achā tiān pālyō, nē tiā-nē mehēr
much afar was then his by-father him it-was-seen, and him-to pity
 āli, nē tē gug^adīnē tiyān gutē viigi padyō, nē tiyān
came, and he having-run him on-the-neck embracing fell, and to-him
 gulā kuyā. Nē pōy^arāē tiān kayō kē, 'bāichā, māiē
kisses were-done. And by-the-son to-him it-was-said that, 'father, by-me
 jugā-ichhī nē tō āgan pāp kōyu ēhē; nē hōwu amu tō pōy^arō
heaven-against and thy before sin done is; and now I thy son
 kahēnā jēhō āi nahā.' Pōn bāichāē pōtāh chāk^arā-nē kayū
to-be-called worthy I not.' But by-the-father his-own servants-to it-was-said
 jē, 'hārē pōt^adē nē āwō nē iān phungāwā, nē iā
that, 'good clothes having-taken come and him put-on, and his

hāthā-mē mundī kânā, nē pagā-mē khāh^ādē pō; āwō nē
hands-in a-ring put, and feet-in shoes put; come and
 khāinē khuchī wuijē. Kēm-kē āi mā pōy^{rō} muinō ūtō,
having-eaten happy will-become. Because this my son dead was
 phāchhō jiw^{tō} wuyō hē; nē tākāi guinō ūtō, nē milyō
again alive become is; and having-been-lost gone was, and obtained
 Nē tiō khuchī wuinā nāgā.
And they happy to-become began.

Nē tiān mōdō pōy^{rō} khētā-mē ūtō; nē tē āw^{tā}
And his elder son fields-in was; and he while-coming
 ichhī puigō tahā tiānē gāitā nē nāchh^{tā} ūnāyō; nē
near arrived when him-by singing and dancing was-heard; and
 chāk^{rā}hā-mā-nā ēkā-nē hādīnē puichhū kē, 'āi
servants-from-among one-to having-called it-was-asked that, 'this
 hē?' Nē tiē tiā-nē ākhyū kē, 'tō pāwas ālā hē; nē
is?' And by-him him-to it-was-said that, 'thy brother come is; and
 bāichhē ēk mōdī mij^{bā}nī kōi hē; kēw-kē tō tiā-nē hājō-hi
by-father one great feast made is; because he him-to safe-and
 pāchhō milyō hē.' Pōn tō guchhē bhōrāyō nē kōchī āw^{nā}
back obtained is.' But he with-anger was-filled and inside to-come
 khuchī na watī. Māthē tiān bāichā bārā āinē
wish not was. Therefore his (by-)father out having-come h
 hajāiyō. Pōn tiān jabāk wāl^{tā} bāichā āikhu
it-was-entreated. But him-by answer giving to-the-father it-was-told
 'pāl, ātē war^{hē} āi tō chāk^{rī} karū hū, nē tō
'see, so-many years I thy service doing am, and thy
 māiē kahā-hī utāiwō nīhī, tāhā phāchhō mā bhāib
by-me ever-even disobeyed is-not, still again my frie
 hāthī khuchā kōw^{nā} tuē mā-nē lēwāru bī l
with merriment to-do by-thee me-to a-kid even
 nahā āpyū. Pōn ā tō pōy^{rō} jīānē chhinālā hārī
not is-given. But this thy son whom-by harlots with
 puñjī khāi tākī tiānā āw^{tā}-j tūē tiā
property having-eaten was-thrown his on-coming-just by-thee him
 mōdī mij^{bā}nī kōi.' Nē tiē āikhū kē, 'pōy^{rā}, tu mā
a-great feast is-done.' And by-him it-was-said that, 'son, thou me
 rōj-hī āhē, nē mā hundhō tō-j ēhē. Nē āpū tō rāji hu
always art, and my all thine-alone is. And we indeed happy t
 nē khuchī huw^{nu} jōj^{vē}, kēw-kē āi tō pāwas muinō ūtō,
and merry to-be was-proper, because this thy brother dead was,
 phāchhō jiw^{tā} wuyā hē; nē tākāi guinō ūtō, nē phāchhō miliō
again alive become is; and having-been-lost gone was, and again found

NAIK^aḌĪ.

The Naikas or Naik^aḍas are one of the aboriginal tribes of the Bombay Presidency. Most of them are found in the wildest parts of the Panch Mahals and Rewakantha. They are considered to be inferior to the Bhīls in social position, and only partially lead a settled life. The rest of them wander about in Jambughoda, Chhota Udepur and other districts in the Rewakantha Agency, in the Nawsari Division of the Baroda State, and in the frontier tracts between Rewakantha and the Panch Mahals on one side and Khandesh and Malwa on the other. In the Panch Mahals they are principally found in the Halol Taluka. They are also found in the Surat District, in the eastern half of the Balsar Division, where they are sometimes confounded with the Dhōḍias or Dhunḍias. Thus, some of the specimens received from Surat profess to be written in the Naikī-Dhōḍiā dialect. Compare Dhōḍiā on pp. 124 and ff., below.

Naik^aḍī has been returned as a separate dialect from Rewakantha, the Panch Mahals and Surat. The following are the revised figures :—

Rewakantha	.	.	.	.	.	.	.	.	.	.	.	.	500
Panch Mahals	.	.	.	.	.	.	.	.	.	.	.	.	8,300
Surat	.	.	.	.	.	.	.	.	.	.	.	.	3,300
													<hr/>	
TOTAL													.	12,100
													<hr/>	

Specimens have been received from the Lunawada State and from Jambughoda in Rewakantha, the Halol Taluka in the Panch Mahals, and from Surat. They show that Naik^aḍī is no proper dialect but a form of speech which varies according to locality. In the Lunawada State it is almost pure Gujarātī. In the other districts it is a mixed form of speech, based on Gujarātī-Bhīlī with a tinge of Marāṭhī. The Marāṭhī element increases as we go southwards and is especially strong in Surat. The mixed character of the speech also appears in the fact that various forms are confounded, so that for instance the dative is used instead of the case of the agent, and so on. On the whole, however, Naik^aḍī agrees with Gujarātī-Bhīlī and may be considered as one of the links which connects that form of speech with broken dialects of Thana such as Sām^avēḍī, Phud^agī, etc.

It will be sufficient to give a few details. The specimens received from the Lunawada State in the north of Rewakantha are written in a slightly disguised Gujarātī. We may only note the substitution of *h* for *s* in *vīh*, twenty, etc. ; of *r* for *l* in *kār*, famine ; forms such as *jyō* for *gyō*, he went, and so forth.

It will be sufficient to give the first lines of the Parable of the Prodigal Son in order to show how little the dialect here differs from ordinary Gujarātī.

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

NAIK⁴DĪ DIALECT.

(LUNAWADA STATE, REWAKAN)

Ēk māṇah-nē bē chhōrā hatā. Nē tēō-mā-nā nānā
One man-to two sons were. And them-in-of by-the-yc
 bāp-nē kidhu kē, 'bāp, bāpītā-nō bhāg chhē, tē-mē
the-father-to it-was-said that, 'father, property-of portion is, that-in
 ēk bhāg ma-nē āp.' Tēnē tēō-nē dōlat vēchī ā
one share me-to give.' By-him them-to property having-divided was-
 Nē thōḍā dāḍā pachhī nānō chhōrō badhu bhēgu karīnē
And few days after younger son all together having-made
 gām jyō, nē tyā uphāḍī karī pōtānō p
village went, and there extravagance having-made his me
 udāvī dīdhō, nē badhu maṭāḍī nākhyu. Pachhī
having-squandered was-given, and all having-cleared was-thrown. Then
 gām-mā mōṭō kār paḍyō. Pachhī tē-nē vitāwā lāgyu. P
village-in great famine arose. Then him-to to-pain it-began. L
 tē gām-nā rēnār-nē tyā rīyō. Nē tēnē pō
that village-of citizen-of at-the-house he-stayed. And by-him
 chhētar-mā huwarō chār^awā mōk^alyō. Pachhī huwarō jē sēgō kl
field-in swine to-feed he-was-sent. Then swine what husks ea
 hatā, tē khāi pōtā-nu pēt bhar^awā-nī mar^ajī thāi, kōi
were, those having-eaten his belly filling-of wish became, by-any
 āpyu nahī,
was-given not.

The Naik^adas of Jambughoda speak almost the same dialect. There is, however, a certain admixture of Marāṭhī. Thus, the dative is formed by adding *lā* and *nē*, the singular of strong neuter bases ends in *ā*, etc. Compare *wāchhadī-lā*, for the calf; *tih-nē*, to-her; *ākhyā*, it was said, etc.

The short specimen which follows contains a conversation between a village woman and her child, and will be sufficient as an illustration of the dialect.

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌPĪ.

NAIK^aPĪ DIALECT.

(JAMBUGHODA, REWAKANTHA.)

Muh-nī dag^arī sawār-nī char^awā gai. Tih-nī wāchhadī ghēr āchh^atī.
My cow morning-in to-graze went. Its calf in-house was.
 'Tī gāi tih-nē chāṭinē ubhī rahī. 'Dadā, tū wāchhadī
That cow it having-licked standing was. 'Darling, thou the-calf
 chhōḍ. Wāchhadī dhāw^atī hōi ēṭlē hāy dudh kahādū. 'Āyā,
loose. The-calf sucking may-be in-so-much I milk will-draw. 'Mother,
 badhū nahā kahādī lēa; thōḍā kahād^ajē, bīs^arā wāchhadī-lā
all not having-drawn take; a-little draw, the-rest the-calf-for
 thōw^ajē. 'Bahu dhaj, dadā. 'Āyā, gāi-nā dudh pīam ma-lā
leave. 'Very well, darling. 'Mother, the-cow-of milk to-drink me-to
 bhārē dhaj gamyā. 'Ī thōḍāk pī. Tarē sāj-nē khāwā-mā khub
very well is-liked. 'This little drink. Then evening-in food-with much
 dudh tu-lā āpīh.
milk thee-to I-will-give.'

FREE TRANSLATION OF THE FOREGOING.

My cow one morning was going to graze while its calf stayed at home. The cow then stayed and licked it. So I said to my child, 'darling, loosen the calf, I will milk the cow so that the calf may suck.' My child said, 'mother, don't draw all the milk, but only a little, and leave the rest for the calf.' 'Very well, darling.' 'Mother, I am very fond of cow's milk.' 'Well, drink this drop. I will give you much milk for your supper in the evening.'

In the Panch Mahals NAIK⁴PI is spoken in the Halol Taluka. The dialect is, to extent, mixed with Marāṭhī, as was also the case in Jambughoda. The dative suffix which is used in addition to the Gujarātī suffix *nē*, also has the form *nā*; *tī-nā*, to him. It is clearly a borrowed suffix and occasionally also occurs in the name of the agent. Thus, *putas-lā ākhyā*, the-son-by it-was-said. Note also the past tense *lā* and *nā*; thus, *paisā āp⁴lā*, the money was given; *pāp kar⁴nā āchhi*, sin is done and *n* seem, on the whole, to be interchangeable.

The beginning of the Parable of the Prodigal Son which follows will show the mixed character of the dialect and how this mixture has weakened the sense for grammatical correctness.

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHİLĪ OR BHILŌPI.

NAIK⁴PI DIALECT.

(HALOL TALUKA, PANCH MAHALS.)

Ēk	manakh-nē	bēn	putas	hōnā.	Nē	tiḥ-mā-nā	nānā
One	man-to	two	sons	were.	And	them-in-of	by-the-you
ābās-nē	ākheḷ	kē,	‘ābās,	paisā	āchhē	tā-ma-lā	ma-lā
father-to	was-said	that,	‘father,	money	is	that-of	me-to
āp ⁴ .	Nē	tiḥ-nē	paisā	hastāt	hō	yās-lā	wāṭī
give.’	And	him-by	money	in-hand	is	them-to	having-div
āp ⁴ lā.	Nē	thōḍā	dan	pachhē	nānō	pōy ⁴ rō	jēṭ ⁴ lā
was-given.	And	a-few	days	after	the-younger	son	as-much
at ⁴ lā	badhā	ēk ⁴ thā	karinē	bhārē	dūr	malak-mā	g
so-much	all	together	having-made	very	distant	country-in	u
nē	tyā	mōj-majā-mā	pōtānā	paisā	udāvi		
and	there	pleasure-and-enjoyment-in	his-own	money	having-wa		
ṭāk ⁴ nā.	Nē	tiḥ-nē	badhā	khar ⁴ chī	ṭākyā	awār-pe	
were-thrown.	And	him-by	all	having-spent	was-thrown	then-a	
tī	mulak-mē	bhārē	dukāl	paḍyā;	nē	hōyā-nē	ṭānk ⁴ sāl
that	country-in	a-great	famine	fell;	and	him-to	want to-
bājhi.	Tō	jāinē	tē	malak-nā	rahēnār-mā-nā	ēk-nē	t
began.	He	having-gone	that	country-of	inhabitants-in-of	one-of	th
rihō;	nē	tiḥ-nē	pōtā-nā	khētar-mā	suw ⁴ rā-nē	tinā	chār ⁴
remained;	and	him-by	his-own	field-in	swine	him	to-gr
mōk ⁴ lyā.	Nē	jē	sīngō	suw ⁴ rā	khātā	chhi	tiḥ-mā-thī
was-sent.	And	which	husks	swine	eating	were	them-in-from
pēṭ	bhar ⁴ wā-nē	man	hōtō,	nē	kōiē	tī-nē	nahī
belly	to-fill	mind	was,	and	by-anyone	him-to	not was-give

nē tō hūsiyār hunā tyārē tī-nē ākhyū kē, 'mōh-nā
and he to-senses came then him-by it-was-said that, 'my
 ābās-nā kat^alā majuriyā-nē jāj bhākar āchhī, paṇ huy-tō
father-of how-many labourers-to enough bread is, but I-indeed
 bhukhē duḥkh pāmū chhū. Hāi uṭhīnē mōh-nā ābās
by-hunger misery suffering am. I having-arisen my father
 hārē jāū nē tī-nē ākhīs kē, "ābās, hay agāh sāmā
near will-go and him-to will-say that, "father, I heaven against
 nē tuh-ṇī āgaḷ pāp kar^anā āchhī; nē āmī tuh-ṇō putas
and thy before sin made is; and now thy son
 ākh^awā hay nahā-milē; mōh-nē tuh-ṇā majuriyā-mā-nā ēk-nā
to-be-called I am-not-worthy; me-to thy labourers-in-of one-of
 jēwō gaṇ." " Nē tō uṭhīnē tih-ṇā ābās hārē gīyā. Nē
like count." " And he having-arisen his father near went. And
 tō āmī ghaṇā vēg^alā astā tō tih-nā ābāsē tē-nē
he yet far distant was meanwhile his by-father him-to
 bhārēlā, nē tih-nē diyā jēti, nē tō dhām-dainē tih-ṇī
he-was-seen, and him-to compassion came, and he having-run his
 kōṭ vītāyā nē tih-nē kōkā karyā. Nē putas-lā tih-nē
neck was-embraced and him-to kisses were-made. And the-son-by him-to
 ākhyā kē, 'ābās, hay agāh hāyā nē tuh-ṇī āgaḷ pāp
it-was-said that, 'father, I heaven against and thy before sin
 kar^anā āchhī; nē āmī tuh-ṇō putas ākh^awā nahā-milē.'
made is; and now thy son to-be-called am-not-worthy.'
 Paṇ ābāsē pōtā-nē chākar-lā ākhyā kē, 'dhaj suḍ^akā
But by-the-father his-own servant-to was-said that, 'good clothes
 āṇā nē i-lā puṅ^arāwā; nē tih-nē hāthē vīṭi ghālō, nē
bring and this-to put-on; and on-his hand a-ring put, and
 khur-mē jōḍā puṅ^arāwā; nē āpu khāinē alaṅ kar^ajē,
on-feet shoes put; and we having-eaten merriment will-make,
 kasā-kē ō mōh-nā putas marī gayā astā, tō pāchhā jīw^atā hōnā;
because this my son having-died gone was, he again alive became;
 nē takāi gayēl, tē jadyā chhē.' Nē hōyā-lā alaṅ wāy^adā.
and lost gone, he found is.' And they merriment began.

The Naik^adī dialect of Surat is still more influenced by Marāṭhī than was the with the language of the Naik^aḍas of Rewakantha and the Panch Mahals. Thus, we only find the dative suffix *lā* in forms such as *mā-lā*, to me, but often also the Marāṭhī oblique form. Thus, *dēsā-mā*, in the house. Another dative suffix is *dai*; thus, *mān^asā* to a man. The genitive and the conjunctive participle are formed as in Marāṭhī; *paisā-chā bhāg*, a share of the property; *uḍ^awūn*, having squandered; *karū-nē*, ha done. Similarly also *mājā*, my; *tujā nāw*, thy name; *raḥun*, to live.

The form *mā-lā*, my, corresponds to *mā-nō* in connected dialects, and shows the change of *n* to *l* as we found in the Panch Mahals. In this connexion we may also find forms such as *lāgīn*, he began; *hōijīn*, he became, etc. They correspond to forms ending in *ēl* and *ēlō* in connected dialects.

It would, however, only be waste of time and paper to go into further details. The character of the dialect will appear from the beginning of the Parable of the Prodigal Son which follows.

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

NAIK'DĪ DIALECT.

(DISTRICT SURAT.)

Ēk	mān ^a sā-dai	bēn	dikh ^a rēs	āsī.	Tē-mā ^a -chē	dhāk ^a lē	
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-of</i>	<i>by-the-younger</i>	
bāhās-dai	ākhi,	‘bāhās,	mā-lā	paisā-chā	mā-lā	bhāg	dē
<i>father-to</i>	<i>it-was-said,</i>	<i>‘father,</i>	<i>me-to</i>	<i>money-of</i>	<i>me-to</i>	<i>share</i>	<i>giving</i>
Nē	tēnē	paisā	wāṭhū	ōpī.	Tē	thōḍā	dīs mā
<i>And</i>	<i>by-him</i>	<i>money</i>	<i>having-divided</i>	<i>was-given.</i>	<i>Then</i>	<i>a-few</i>	<i>days aft</i>
dhāk ^a lē	dikh ^a rēs	badhā	ēk ^a thā	karūnē	dūr-chē	dēs	
<i>by-the-younger</i>	<i>son</i>	<i>all</i>	<i>together</i>	<i>having-made</i>	<i>distance-of</i>	<i>count</i>	
gīā,	nē	tathai	majhā	karūnē	paisē	uḍ ^a wūn	mēli.
<i>went,</i>	<i>and</i>	<i>there</i>	<i>pleasure</i>	<i>having-made</i>	<i>money</i>	<i>having-wasted</i>	<i>was-throw</i>
Nē	badhā	khar ^a chu	mēh ^a li	māgē	tē	dēsā-mā	mōṭ
<i>And</i>	<i>all</i>	<i>having-spent</i>	<i>was-thrown</i>	<i>afterwards</i>	<i>that</i>	<i>country-in</i>	<i>a-great</i>
dukāl	paḍīn,	nē	tahā-lā	āp ^a dā	paḍaw	lāgīn.	Nē tō jāhūnē
<i>famine</i>	<i>fell,</i>	<i>and</i>	<i>him-to</i>	<i>distress</i>	<i>to-fall</i>	<i>began.</i>	<i>And he having-gone</i>
dēsā-chā	wat ^a nī-mā ^a -chē	ēkā	hārī	raḥun	lāgīn.	Nē	tēnē pōtā-chi
<i>country-of</i>	<i>natives-in-of</i>	<i>one</i>	<i>with</i>	<i>to-live</i>	<i>began.</i>	<i>And</i>	<i>by-him himself</i>
khēt ^a rā-mā	bhōṇḍ	chāraw	daw ^a dī.	Tē	jē	sēng	bhōṇḍ khāt
<i>field-in</i>	<i>swine</i>	<i>to-graze</i>	<i>it-was-sent.</i>	<i>Then</i>	<i>which</i>	<i>husks</i>	<i>swine eatin</i>
āsī	tē-mā ^a thī	pōtā-chā	pēṭ	bharū ^a -chī	tyā-chī	mar ^a jī	āsī, nē
<i>were</i>	<i>those-in-from</i>	<i>himself-of</i>	<i>belly</i>	<i>filling-of</i>	<i>him-of</i>	<i>wish</i>	<i>was, and</i>

kōh^anē ōpī nahī ; nē tōhō hōśiār hōijīn tahī tēṇē
by-anyone was-given not ; and he on-senses became then by-him
 ākhi jē, ‘ mājā bāpā-chē kalēk majurā-chē ghaṇē bhākar āhē ;
it-was-said that, ‘ my father-of many servants-of much bread is ;
 paṇ maī bhukē marat āhē. Maī ūṭhū-nē mājā bā-pāsē
but I by-hunger dying am. I having-arisen my father-to
 jāhī, nē tahā-lā ākhī jē, “ maī par^amēśarā-chē nē tujā
will-go, and him-to will-say that, “ by-me God-of and thine
 pāp karī āhē, nē ātā tujā dikh^aras ākhū ghaṭai nahī ;
sin done is, and now thy son to-be-called is-proper not ;
 mā-lā tujā majurā-mā[~]-chē ēk majur gaṇ.”” Nē tō ūṭhūnē
me-to thy servants-in-of one servant count.”” And he having-arisen
 pōtā-chā bāp-sī giā.
his-own father-to went.

MĀWCHĪ.

The Māwchīs or Mauchis are a Bhīl tribe whose home is in the West Pimpalner Baglan Talukas of the Nawapur Peta of the Khandesh District and the adjoining parts of the Dangs and Baroda. They are sometimes also called Gāvits, and are mostly cultivators.

The Wārlis of Khandesh are said to speak a form of Māwchī. Compare Vol. pp. 141 and ff.

The estimated number of speakers of the Māwchī dialect is 30,000.

AUTHORITY—

VARLEY, F. J.,—*A Short Hand-Book of the Mavchi and Pavra Dialects*. Bombay Government Central Press, 1902.

Māwchī is a dialect of Gujarātī Bhīlī of the same kind as Chōdhri, Dhōdiā, Gān Rānī Bhil, etc.

The short *a* has the same broad pronunciation as in other Bhīl dialects. Thus, *bōhī*, a sister; *bōh*, sit; *kōi*, having done, etc.

An *h* between vowels is usually very faintly sounded and is often dropped. In such cases the vowels separated by the *h* may be contracted. Thus, *tōhō*, and *thy*; *tyāhā*, *tyāā*, and *tyā*, his; *ēhī*, *ahī*, and *ē*, I.

Vowels are very commonly nasalized. Thus, *kōi*, having done; *bōlē-hē*, I says; *ē-hē*, it comes.

An *r* is usually dropped between vowels; thus, *kōi*, having done; *mōi*, I m die; *dūn*, far; *bōhī*, i.e. *bharī*, having filled.

S is replaced by *h*; thus, *dōhō*, ten; *bē vihi*, forty; *wōhatī*, dwelling; *nh* run. Forms such as *paīsō*, or *paīśō*, money, however, also occur.

Nouns.—There are only two genders, the masculine and the feminine.

Strong masculine bases end in *ō* or *ā*, plural *ā* or *ē*; thus, *pōhō* or *pōhā*, a son plural *pōhā* or *pōhē*. *Ā* and *ō*, *ē* and *ā*, are, in the same way, interchangeable in verbal forms; thus, *jāyā*, they became; *lāgē*, they began. The plural of other masculine bases usually ends in *ē*; thus, *ḍōg^rrē*, cattle; *ḍuk^rrē*, pigs; *māhē*, men. Strong feminine bases end in *ī*, plural *iā* or *iō*; thus, *pōhī*, a daughter; plural, *pōhī* or *pōhiō*; *ghōḍī*, a mare; plural *ghōḍiā*, etc.

The oblique form agrees with Gujarātī. Thus, *pōhā-l*, to the son; *mauj-mā*, in merriment. Often, however, it is formed from the genitive; thus, *pōhiē*, of a daughter *pōhiēl*, to a daughter; *ābōhōl*, to a father, etc. Occasionally we also find Marātī forms such as *mulukhā-mā*, in the country.

The cases are the same as in Gujarātī. The nominative is sometimes used instead of the case of the agent to denote the subject when the verb is the past tense of a transitive verb. Thus, *tō ābōhōl ākhyā*, he said to his father. The suffix of the case of the agent is *ē*, *ē* or *hē*, *hē*; thus, *māhē*, by the man; *ābōhē pāṅgad dēni*, the father-by a-feast was-given.

The suffix of the dative is *n*, *l* or *lā*; thus, *ābōhōl*, to the father; *pōhāl*, to the son; *māhū-lā*, to a man; *pōy^rrā-hān*, to the sons.

The ablative is formed by adding *nē*; thus, *rānā-māy-nē*, from in the fields.

The suffix of the genitive is *hō* or *ō*. The final vowel of the suffix is treated, in accordance with the rules for the inflexion of strong bases, as in an adjective. Thus

mā ābō-hā kōlā āw^atyā-hāl, to how many servants of my father's; *bhōg^awān-ē ihĩ*, at God's, towards God. There is, however, considerable uncertainty, and we find forms such as *tō ābō-hō gahā-mē*, in thy father's house; *pōhi-ē*, of a daughter.

The suffix of the locative is *mā*, *māy*, or *mē*; thus, *mulukhā-mā*, in the country; *rānā-māy*, in the fields; *gahā-mē*, in the house. *Mā* is sometimes abbreviated to *m*; thus, *mōnā-m*, in the mind.

Pronouns.—The following are the personal pronouns:—

<i>ē</i> , <i>ēhĩ</i> , <i>ahĩ</i> , I.	<i>tũ</i> , thou.
<i>mayē</i> , by me.	<i>tuē</i> , by thee.
<i>māl</i> , to me.	<i>tūl</i> , to thee.
<i>mā</i> , my.	<i>tōhō</i> , <i>tōō</i> , <i>tō</i> , thy.
<i>amhā</i> , <i>amā</i> , we.	<i>tumhā</i> , <i>tumā</i> , you.
<i>amhē</i> , <i>āmē</i> , our.	<i>tumhē</i> , <i>tumē</i> , your.

Demonstrative pronouns are *ō*, fem. *ih*, obl. *yā*, this; *tō*, fem. *tū*, obl. *tyā*, that; *tyā-hā*, *tyā*, his; *tyāē*, by him; *ēlō* or *ēp^alō*, that, etc. Similarly *jō*, who.

The interrogative pronouns are *kũ* or *kō*, who? *kāy*, what?

Verbs.—The present tense of the verb substantive is,—

Singular, 1. <i>haũ</i> , <i>hũ</i> .	Plural, 1. <i>hējē</i> .
2. <i>hai</i> , <i>hē</i> .	2. <i>hētā</i> , etc.
3. <i>hai</i> , <i>hē</i> .	3. <i>hētā</i> , etc.

Or *hē*, *hai*, throughout. The past tense is regular, singular *hatō*, etc., plural *hatā* or *hatē*, etc.

The old present is used as a conjunctive present, an ordinary present, a past, and, after the negative *mā*, as a negative imperative. The ordinary present is also used in the last mentioned way. The old present is regularly formed. Thus, *mōũ*, I die, I may die; *rōhē*, thou livest; *ākhē*, he said; *mā sōdē*, or *sōdē-hē*, don't leave me.

The present tense of finite verbs is formed as follows:—

thōkũ-hũ, I strike; *thōkē-hē*, thou strikest, he strikes; plural *thōk^atā-hā* or *thōk^atē-hē*. In the singular we also find forms such as *jātō-hō*, I go, thou goest, he goes; and in the plural *jāhũ*, we go; *jāhā*, you go; *jāhā* or *jā*, they go.

The past tense is formed as in connected dialects by adding *yō* (*ō*), *nō*, *lō*, etc.; thus, *gōyō*, he went; *lāgē*, they began; *ēnā*, we came; *gunhō kōlō hai*, sin is done; *kāyēl*, was done; *dēnēl*, was given; *gayōl*, he had gone, etc.

The ordinary future of *thōk^anō*, to beat, is,—

Singular, 1. <i>thōkihĩ</i> .	Plural, 1. <i>thōkũ</i> , <i>thōkuhũ</i> .
2. <i>thōkiki</i> .	2. <i>thōk^ahā</i> , <i>thōkĩ</i> .
3. <i>thōkĩ</i> .	3. <i>thōkiki</i> , <i>thōkĩ</i> .

Other forms are *dēĩ*, I shall give; *rōhĩ*, I shall be; *kōhũ*, we shall make. The form *hōrĩ*, I may be, seems to be miswritten for and identical with *rōhĩ*, I shall be.

The plural of the imperative ends in *ā* as in Khāndēśī; thus, *dā*, give ye; *ghālā*, put ye.

Other forms will be easily recognized as identical with those occurring in other Bhil dialects.

I am indebted to A. H. A. Simcox, Esq., I.C.S., for the two specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second

a folk-tale. Mr. Simcox remarks that the native who prepared the texts for to some extent been influenced by Marāṭhī, the official language of the district. The whole, however, the specimens are relatively free from any admixture. The beginning of another version of the Parable, which has been independently prepared, has been added as a third specimen.

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

MĀWCHĪ DIALECT.

(KHANDĒSH.)

SPECIMEN I.

(A. H. A. Simcox, Esq., 1902.)

Yōkā māhū-lā bēn pōhē hatē. Tyā-māy-nē wāhānō 1
A man-to two sons were. Them-among-from the-younger
 ābōhō-lā ākhē, 'ābā, mā wātō jī jin^agī ē-hē tī 1
father-to says, 'father, my share what property comes that to
 dējē.' Pāchhē tyāē āpē jin^agī tyāhā wātī dēnē
give.' And by-him his-own property to-them having-divided was-given
 Pāchhē dighā dihī nāy jāyā tāw wāhānō āpē jin^agī ēk-tī
Then many days not became then the-younger his-own estate together
 kōī dighā dūu mulukhā-mā ninghī gōyō. Pāchhē tā
making a-far distant country-into having-started went. Then the
 tyāē mauj-mā rōhī hōggā paīsā uḍāvī dēnā.
by-him riotous-living-in having-lived all coins having-squandered were-given
 Tyāē hōggā paīsā khōreha kōī dinā tāwal tyā
By-him all coins expense doing were-given that-time then
 mulukhā-mā jabarō kāl pōdyō; pāchhē tyāhāl ḍḍ^achan pōḍ^aw
country-in a-mighty famine fell; and to-him difficulty to-fail
 lāgī. An tō gayō an tyā wōhatī-māy-nē yōk asāmil
began. And he went and that habitation-among-from one to-man
 milyō. Tyāē tyāhāl āpē khēti-māy ḍuk^arē chārā-hāṭī
joined. By-him to-him his-own field-into swine grazing-for
 dawādī dēnā. Ḍukar jō kōṇḍō khāyē tō tyāhāl jōḍatō,
having-sent was-given. Swine which husks ate that to-him were-got.
 tō pēt bōhī khātō; panē tyāhāl kōda māhē
then belly filling he-would-have-eaten; but to-him any by-man
 dēnō nāī. Pāchhē tyāl ōkkal ēni tāwal tō bōlē-hē, 'mā
was-given not. Then to-him wisdom came that-time he says, 'my

ābōhā ihī kōlā āw^atyā-ḍhōr^akyā-hāl dighi pēt bōhī
father's near how-many ploughmen-herdmen-to much belly filling
 ghātā-bhākēhē jōḍē-hē; an ē ihī bhukē mōū; ē ami
bread obtained-is; and I here with-hunger am-dying; I now
 uṭhīnē ābōhā pāī jāyē tyāhāl ākhihī, “ābōhō, ēhī tuhī an
arising father near going to-him will-say, “father, I with-you and
 bhōg^awān-ē ihī gunhō kōlō haī; ēhī āj-nē tōhō pōhō
God-of with sin done have; I to-day-from your son
 dēkhāyō naī; māl ēk tōhō autyā-mā rakhī lē.”
seen am-not; me one your servants-among having-kept take.”
 Pāchhē tō uṭhyō anē ābōhō-ēsē ēnō. Ābēhē tyāhāl
Then he arose and father-near came. By-the-father to-him
 dūu dēkhyā an tyāhāl kīv ēni an dhāwandi gōyō,
at-a-distance was-seen and to-him compassion came and running he-went,
 tyā gōdhi-māy bilagī pōdyō, an tyāhē pōhāl gulā dēnō.
his neck-on embracing fell, and by-him the-son-to a-kiss was-given.
 Pāchhē ābōhō-lā ākhē-hē, ‘ābbā, miyē bhag^awān-ā pāp kōyēl, aju
Then father-to he-says, ‘father, by-me God-of sin was-done, and
 tō-bi pāp kōyēl; ēhi tōhō pōhō dēkhāyō (śōbhāyō) naī.
your-also sin was-done; I your son to-be-seen (to-become) am-not.’
 Panē ābōhō autyāhāl ākhē, ‘hāri kud^atī lēi ijē tī
But the-father to-servants says, ‘good a-robe having-taken come that
 tyāhā āng-mā ghālī dā; an hātā-māy yōk mudi, pāgā-mā mōchē
his body-on having-put give; and hands-on one ring, feet-on shoes
 ghālī dā; pāchhē āpē khāī-pī-nē maujā kōhū;
having-put give; and-then we having-eaten-and-drunk merriment shall-make;
 ēlō mā pōhō mōī gayōl, tō ami jiv^atō jāyō; mā pōhō
this my son having-died was-gone, he now alive became; my son
 tākāī gōyō, tō ami jadyō.’ Hōgāhē mōjā kōtē
having-been-thrown-away went, he now is-found.’ All merriment to-do
 lāgē.
 began.

Tyāhā mōthō pōhō rānā-māy hatō. Tō rānā-māy-nē niñghī
His elder son field-in was. He field-in-from starting
 gōhā pāī ēnō an nāch^atē-hē an gīt gātē-hē
of-house near came and dancing-are and song singing-are
 wātē wanāyō. Tyāhē āpē autyāl hāt kōin
on-the-way it-was-heard. By-him his-own to-servant calling having-made
 hōdē-hē, ‘ēlā kāy gōrdi kōī rōhyā?’ Tō tyāhāl ākhē, ‘tō bahā
he-asks, ‘these what noise making are?’ He to-him says, ‘thy brother
 ēnō-hō; an tō gō-hō hārō ēnō-hō tyā-māy tō ābōhē
come-has; and he to-house safe come-has therefore thy by-father

MĀWCHĪ OF KHANDESH.

pāngād dēni.' Tō ragawāyō an gāhā-mē nai
a-feast was-given.' *He got-angry and house-in not wor*
 Tyā-hāṭi tyā ābōhō bāā yēnō an tyāhā rāyō kōyā.
Therefore his father out came and his entreaties were-made.
 ābōhōl ākhyā, 'dēkh ābōhō, ēhī tōhō ōlā dihī chāk'ri kōī,
to-father said, 'see father, I your these days service did,
 tō hōbad kōdhī mōdyā nahī; an mā hōb'tī miḷi mē
your words ever were-broken not; and my friends with merr
 kōrā-hāṭī tuē māl ōlā dihā-māy jāk pāṭhadā bī
making-for by-thee to-me these days-in one kid even
 dēnā; jyā pōhē tō jin'gī thayyō hāṭi udāvī
was-given; which by-son your property women for having-w
 dini tō ēnō tōlā-māy tyāhāl pāngād dēni.' Pāchhē ābō
was-given he came that-in to-him a-feast was-given.' Then the-fa
 tyāhāl ākhē, 'tū hōggā dihī mā pāī rōhē; jē mā
to-him said, 'thou all days my near art-living; what me
 haē tē hōggā tō-ch haē; tō bahā mōī gōyō hatō,
is that all thine-alone is; thy brother having-died gone was,
 ami jiv'to jāyō; tākāī gōyō hatō, tō ami jadyō
again alive became; having-been-lost gone was, he again was-foun
 yā-hāṭi āpē mauj kōr'nī hārā hatā."
this-for by-us merriment to-be-made good was."

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌPĪ.

MĀWCHĪ DIALECT.

(KHANDESH.)

SPECIMEN II.

(A. H. A. Simcox, Esq., 1902.)

Yōka kār^abhārī hātō. Tō rānā-māy pāī bōy.
One village-headman there-was. He field-in water was-filling.

Tōlā-māy pāt dhōī mōgē yōni. Tī mōgē kāy bōl^ati
Then channel holding a-crocodile came. That crocodile what speaking
lāgi, 'kār^abhārī, ahī gōṭh ākhu-hū, tī wanāī lijē.' Kār^abhārī
began, 'O-kārbhārī, I a-story tell, that hearing take.' The-kārbhārī
til ākhē, 'kāy ākhati-hī tī ākh.' Tī kāy ākhē, 'māl nōi-māy
to-her says, 'what telling-art that tell.' She what says, 'me river-into
pōchādī dē; tul ahī māsē dhōī dēī.' Tōlā-māy
having-conducted give; to-you I fishes catching will-give.' Then
kār^abhārē til ukhalī lidī, nōi-māy rēkāō
by-the-kārbhārī her having-lifted she-was-taken, the-river-in on-the-sand
lāī gayō. Tō ākhē, 'tul rēkāō sōḍī dāū ?'
having-taken he-went. He says, 'thee on-the-sand having-left may-I-give ?'
Tī ākhē, 'māl pāyā-māy lāī chāl; īhi mā sōḍē.'
She says, 'me water-into having-taken go; here not leave.'

Tōlā-māy tō māṇḍi-ōlā pāyā-māy lāī gayō; kār^abhārī ākhē,
Then he thigh-deep water-into having-taken went; the-kārbhārī says,
'īhi sōḍū.' Tī ākhē, 'māl īhi mā sōḍē-hē' kōm^arā-ōlā
'here I-may-leave.' She says, 'me here not thou-leavest' waist-deep
pāyā-māy lāī gōyā, āju til ākhē, 'īhī sōḍū ?' Tī
water-into carrying he-went, and to-her says, 'here I-may-leave-you?' She
ākhē, 'īhi mā sōḍē.' Maṅg ghōgi-ōlā pāyā-māy lāī gōyā.
says, 'here not thou-leavest.' Then neck-deep water-into carrying went.

Pāsē tō kāy ākhē, 'īhi sōḍū ?' Tī ākhē, 'sōḍī-dē.'
And-then he what says, 'here may-I-leave ?' She says, 'leave.'

Tēhē sōḍī dēni. Tī pāyā-māy talīl jāī
By-him having-left she-was-given. She water-into to-the-bottom going
bōṭhī, pāgāl dhōī lidā. Pāsē tā yōk bail chōṭā-chōṭā
sat, the-foot holding was-taken. Then there one ox grazing-grazing

pāyāō yanō. Tyāl kār^abhārī ākhē, 'māl mōgē dhōī
 on-water came. To-him the-kār^abhārī says, 'to-me by-crocodile holding
 rākhyā, māl sōdī dēwād.' Tō bail kāy ākhē, 'tū,
 is-kept, me having-released cause-her-to-give.' The ox what says, 'you,
 ahī nawā hatō tāw kāmāi kōi khādī; ami ahī nimbar
 I young was then cultivation making did-eat; now I old
 hōi gōyā ami māl dān nāy chārō nāy; aī kāī
 having-become went now to-me grain not grass not; I at-all
 sōdū nāy.' Bail pāi piinē ninghī-gayō. Tōlā-māy
 will-release not.' The-ox water having-drunk went-away. In-the-meantime
 tyāja ghōdō yēnhō; ghōdāl kāy ākhē, 'māl mōgē dhōī
 his horse came; to-the-horse what he-says, 'to-me by-a-crocodile holding
 rākhyā, sōdavi dējē.' Tō ghōdō kāy ākhē, 'ahī
 is-kept, having-caused-her-to-release-me give.' The horse what says, 'I
 nawā hatō tāw bōhi phirē; ahī dāyō jāyō māl chōndī
 young was then riding you-went-about; I old have-become to-me grain
 nāy chārō nāy, ahī kāi sōdū nāy.' Pāsē gāy yāni;
 not grass not, I at-all will-release not.' Then a-cow came;
 til ākhātā lāgyō, 'māl mōgē dōhyō.' Tī gāy kāy ākhē,
 to-her saying he-began, 'to-me by-a-crocodile am-held.' That cow what says,
 'ahī kāy kōū? ahī nōbi hatī tāw mā dudh kādhi khādā;
 'I what should-do? I young was then my milk drawing you-ate;
 ami dāī hōi gōi māl dān nāy charō nāy, ahī kāy
 now old having-become I-went to-me grain not fodder not, I at-all
 sōdū nāy.' Pāsē kōlhō ēnō; tyāl kār^abhārī ākhē,
 will-release not.' Then a-jackal came; to-him the-kār^abhārī says,
 'kōlā bhāū, māl mōgē dhōī rākhyā, tū māl sōdī-dē.'
 'O-jackal brother, to-me by-a-crocodile holding am-kept, you me relieve.'
 Pāsē kōlhā kāy ākhē, 'kār^abhārī, tū gāndō hay; tūl
 Then the-jackal what says, 'O-kār^abhārī, you a-fool are; to-you
 mōgē dhōyā nāy; tō hātā-māy dēngārō hay tō dhōyō.'
 by-the-crocodile is-held not; your hand-in a-rod is that is-held.'
 Mōgē uthī pāg dēnō sōdī an dēngārō
 The-crocodile-by getting-up foot was-given having-let-loose and the-rod
 dhōī lidō. Tōlā-māy kār^abhārī nhāi pōdyō.
 holding was-taken. In-the-meantime the-kār^abhārī having-escaped fell.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Headman. One day he was irrigating his fields, when a crocodile came through the channel. The crocodile said to him, 'Headman, please hear what I tell you.' The Headman says to her, 'Tell what you have to tell.' She

said, 'take me to the river; I will catch fishes and give them to you.' Then the Headman lifted her up and carried her to the sand in the river. He said, 'may I leave you on the sands?' She said, 'carry me into the water; don't leave me here.' Then he took her into the water till it reached his knee. The Headman said, 'may I leave you here?' She said, 'do not leave me here.' He advanced till the water reached his waist, and said to her, 'may I leave you here?' She said, 'do not leave me here.' Then he carried her further into the water till it reached his neck and said to her, 'may I leave you here?' She said, 'yes.' Accordingly he let her loose. She went down to the bottom of the water and got hold of his foot. Then there came a bullock to the water in the course of grazing. To him the Headman said, 'a crocodile has got hold of me, make her release me.' The bullock said, 'as long as I was young you acquired agricultural produce through me; now I have become old, and now I get no grain, no fodder; I won't release you.' The bullock drank water and went away. Then a horse came. He said to the horse, 'a crocodile has got hold of me; release me.' The horse said, 'when I was young you rode on me, I became old, and now I get no grain, no fodder; I won't release you.' Then a cow came. He began to tell her, 'a crocodile has caught me.' The cow said, 'what should I do? as long as I was young you got milk from me and drank. Now I have become old, I have no grain, no fodder; I won't release you.' Then there came a jackal. To him the Headman said, 'Jackal brother, a crocodile has got hold of me, do release me.' Then the jackal said, 'Headman, you are a fool. The crocodile has not caught you. She has caught the staff that is in your hand.' The crocodile got up, left the foot, and got hold of the staff, when the Headman ran off.

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILODĪ.

MĀWCHĪ DIALECT.

(DISTRICT KHANDESH.)

SPECIMEN III.

Ēk mahāl bēn pōhā hatē. Tyā-mē-nē wāy^ahānō pōhō ābāl
One to-man two sons were. Them-in-of the-younger son to-father
 akhē-hē, 'ābā, jō māl-pōy^achhō mā bhāgē i tō
says, 'father, what property-(and-)money my in-share comes that
 māl dē.' Pāchhē ābāhē ēlā pōy^arāhān māl wātī
to-me give.' Then by-the-father those to-sons property having-divided
 dēnā. Pāchhē thōdyā diham wāy^ahānō pōhō ēlō bādō māl
was-given. Then a-few in-days the-younger son that whole property
 ēk^atō kōinē mul^akhāl nigī gōyō, anē tihī jāinē
together having-made to-a-country having-gone went, and there having-gone
 dām^arāyē ēlō bādō paīsō kharchī tākīō. Pāchhē
in-luxurious-living that whole money having-spent was-thrown. Then
 ēlāyē ēlō bādō paīsō kharchī tākīō tōvē ēlā mul^akhām
by-him that all money having-expended was-thrown then that in-country
 mōtō kāl pōdiō, tē-kōinē ēp^alāl mōthī ōkhō pōdā lāgiō.
a-great famine fell, therefore to-him great difficulty to-fall began.
 Pāchhē ēlō pōhō ēlā-ch mul^akhā-mē-nē ēk mahāhī jāinē
Then the son that-very country-in-of one to-gentleman having-gone
 rōyō. Tiyēnē tyāl dōg^arē chārā āpē rānām dōw^adyō. Tōvē
lived. By-him him cattle to-graze his in-jungle was-sent. Then
 hāw^ajē jyā jhādā-chhāl khātē-hē tī khāinē tō āpē dēd
the-pigs what trees-(and-)husks eating-were that having-eaten he his belly
 bōvī ēhē tyā mōnām vichār yanō; anē kūyē tyāl
should-be-filled so his in-mind a-thought came; and by-anybody to-him
 kāi dēnō nāy. Tēn-pāchhē ēlō sud^awō yēinē ākhā
anything was-given not. Afterwards he on-senses having-come to-say
 lāgyō, 'mā ābāhā kōlā āw^atyāhān bhōr^apūr bhākē hēy, ān
began, 'my father's how-many to-servants sufficient bread is, and
 āi bhukō mōhū. Āi uṭhīnē mā ābāhē jāhī an tyāl
I of-hunger die. I having-arisen my to-father will-go and to-him
 ākhihī, "ābā, māyē dēw hōmōr chhōdīnē tō hōmōr pāp
will-tell, "father, by-me God before having-forsaken of-thee before sin

kōyō hēy ; āmī-pāhēn tō pōhō ākhā āi wāj^avī nāy, tō ēk^adā
done is ; henceforth thy son to-tell I fit am-not, thy one
 āw^atyā pōr^amānē māl thōw." " Tēn-pāchhē ēlā uṭhīnē āpē
servant like me keep." " Afterwards he having-arisen his-own
 ābāhī gōyō. Tōvē tō dur hē olām tyā ābōhō tyāl
to-father went. Then he a-far is meanwhile his father him
 hēinē rōḍā lāgyō, anē tīyē daudī jāinē tyā gōghīm
having-seen to-cry began, and by-him running having-gone his on-the-neck
 bil^agi pōdyō anē tyā mukō lēdō. Pāchhē pōhē tyāl
embracing fell and his kiss was-taken. Then by-the-son to-him
 ākhyō, ' ābā, dēw hōmōr tō hōmōr āi pāp kōyō hē,
it-was-said, 'father, God before of-thee before (by-)me sin done is,
 anē āmī-pāhīnē tō pōhō ākhāha āi wāj^avī nāy hē.' Pōṇ
and henceforth thy son of-to-be-called I fit not am.' But
 ābāyē āpē āw^atyāl ākhyō, ' hārō khāy^anō āinē
by-the-father his-own to-servants it-was-told, 'good to-eat having-brought
 yāl dā ; anē yā āthām vīṭi, pāgām jōḍē gālā ; pāchhē
to-this-one give ; and his on-hand a-ring, on-the-feet shoes put ; then
 āpā khāinē mōjā kōhū ; kēhē-ki ō mā pōhō mōi
we having-eaten pleasure shall-make ; because this my son having-died
 gōyō āthō, tō phirīnē jīw^atō jāyō ; anē dōw^adī gayō āthō, tō jōdyō
gone was, he again alive became ; and lost gone was, he found
 hē.' Tōvē ēlē mōjā kōrā lāgē.
is.' Then they merriment to-do began.

NŌRĪ.

Nōrī is the dialect of a small tribe in the Bhopawar Agency of Central India. It has not been returned as a separate dialect for the use of this Survey. At the last Census 346 speakers were returned.

I am indebted to the courtesy of Captain Luard, Superintendent of Census Operations in Central India, for a version of the Parable of the Prodigal Son in the Nōrī dialect of Ali Rajpur. It was forwarded without an interlinear translation and the explanation is not quite certain in a few places. Some passages, moreover, seem to have been misunderstood by the translator. The text must, on the whole, be used with considerable caution.

The Nōrī dialect is related to Barēl, the Bhīlī of Rajpipla, Pāwri and the Bhīl dialects spoken in the Nawsari Division of the Baroda State. Compare the pronunciation of *a* as *ō*, the dropping of *r* between vowels, the loss of aspiration, and the change of soft to hard consonants in words such as *dōh*, ten; *māinū*, to strike; *mōḍ*, I die; *utā* and *hōtā*, were; *kō*, house; *kōḍō*, horse, etc. The nasal pronunciation is the same as in Barēl; thus, *hōnō*, *hōnu*, and *honū*, he. The cerebral *ḷ* is occasionally dropped; thus, *dōā*, eye. The same word also occurs in Rānī, and the intermediary link is the pronunciation of *ḷ* as *y*.

With regard to the inflexion of the nouns we may note the use of the nominative and the oblique form in the same wide way as in Rajpipla; thus, *tāa bāh kōa-mē*, in thy father's house. The plural of strong masculine bases ends in *ā* and *ē*; thus, *chhuā*, sons; *kuḍē*, horses.

The commonest case suffixes are, dative *ō*; ablative *rōtā*; genitive *nō* or no suffix; locative *mā*, *māy*, *māhi*, and *mē*.

The usual personal pronouns are,—

<i>ōi</i> , I.	<i>tū</i> , thou.	<i>hōnō</i> , <i>wō</i> , <i>tō</i> , <i>yō</i> , he.
<i>mā</i> , my.	<i>tā(ā)</i> , thy.	<i>(ti)yā</i> , his.
<i>amē</i> , we.	<i>tumē</i> , you.	<i>hōnā</i> , <i>tē</i> , they.
<i>māa</i> , our.	<i>tumāa</i> , your.	<i>tiyā</i> , their.

There are, however, several other forms. Thus *māh*, he; *tiyā*, thy; *chhōā*, his, and so forth. Some of these forms are perhaps due to misunderstanding.

The present tense of the verb substantive is given as follows:—

Sing. 1. <i>hū</i> .	Plur. 1. <i>hōjē</i> .
2. <i>hōyō</i> .	2. <i>hōyā</i> .
3. <i>hōyō</i> , <i>hōē</i> .	3. <i>hōyā</i> .

The past tense is *hōtō*, plural *hōtā*, with many varieties.

With regard to the inflexion of finite verbs we may note that the *n*-suffix is often used both in the present and past tenses. Thus, *mānū*, I strike; *rōinū*, he is; *māinū*, (I) struck; *kāl paḍinō*, hunger arose. It is also used after the present participle. Thus, *jātnā*, we go. *Dētnū*, was given, seems to contain a past participle passive *dēt*.

The usual suffix of the past tense is *yō*; thus, *gōyū*, plur. *gōyā*, went. The subject of transitive verbs is sometimes put in the nominative and sometimes in the case of the agent.

The imperative ends in *ē*, plural *ā* or *ō*; thus, *āpē*, give; *bāndā*, bind; *mēhā*, put, *kānō*, put on.

The conjunctive participle ends in *i* to which *t* or *tē* is usually added. Thus, *khōi*, having spent; *kōit*, having done; *gug^aditē*, having run.

The verbal noun and the infinitive are sometimes formed as in Marāṭhī and sometimes as in Gujarātī Bhīlī. Thus, *chārō*, in order to tend; *khāō*, to eat; *kōinū*, to make.

The form *gōy^anā*, let us go, seems to be an infinitive.

For further details the specimen which follows should be consulted.

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

NŌRĪ DIALECT.

(STATE ALI RAJPUR.)

SPECIMEN I.

Kōḍā mātiyō bēn chhuā utā. Ē-kā-rōtē nānō chhuō bōniyō,
Some man-to. two sons were. Them-from younger son said,
 ‘bāh, jō wātō, tū māhu āpē.’ Pāchhā thōḍā dihō-māhi
‘father, what share, that me give.’ Afterwards few days-in
 nānō chhuō badu tōlu kōit chhētu mulukh jātu-rōēnū.
the-younger son all together having-made far country(-to) going-was.
 Pōh tāh gōitū gāḍāi-mā mālē khōi tākyu. Tahārū
And there went riotousness-in property squandering was-thrown. Then
 tāh baḍu kāl paḍinō, nabalā hōit gōyu. Tīvi tā
there big famine fell, distressed becoming he-went. Then there
 jātyē tiyā māti āyū pāwar rōyū. Tiyāh pāwarō huwar
going then man with servant lived. By-him the-servant swine
 chārō mōkanyu. Tahāru huwar chhudē khātu-tū tē chhudā
to-feed was-sent. Then swine husks eating-was those husks
 pāwar khātū-tū; pōh tiyā pāwarōh kōḍā khāō nā āpyō.
the-servant eating-was; but that to-servant by-anyone to-eat not was-given.
 Tiyā pāchhē hud āyī, tahārū tū bōniyu, ‘māh bāh majuryā
That after sense came, then he said, ‘my father’s servants
 āwatā, tihō pōtō pōit rōtu mila-hē, pōh ōī phukō mōō.
come, to-them belly having-filled bread got-is, and I with-hunger die.
 Ōī uṭhīt māh bāh balah jāhī pōh tiyāh kōhī, “bāh,
I arising my father near will-go and to-him will-say, “father,
 bhag^awān-jī-nē kōa-mā pōh ōī tiyā sām^anu bij^anu kām kōayū. Āmē
God-of house-in and I of-thee(?) before evil deed was-done. I
 tāa chhua kōō jōgu nā rōyu. Amō tū māhunē pāwarō dākhol
your son to-say worthy not am. Now thou me servant like

rākhē."'' Phirit uṭhit māl̥h bāh āyū gōyū. Tahārū chhēṭu
keep." *Again arising he father near went. Then far*
 hōtu, tō bāh dēkhit pād^ayu, tiyā mōn-mā vichār āvit
was, then father seeing got, his mind-in reflection coming
 gōyu, pōh gug^aditē gōyū tāh^arō galā-māy tōit gua dētnū.
went, and running went his neck-on falling kiss was-given.
 Pāchhō māl̥h bāhō bōninū, 'bāh, bhag^awān-jī-nē kōa-mā pōh
Then he to-father said, 'father, God-of house-in and
 ōī tiyā sām^anu bij^anū kām kōayū. Āmē tāa chhuu kōō
I of-thee (?) before bad act was-done. I thy son to-say
 jōgu nāa rōyū.' Pēh chhōā bāh pāw^arōh kōhyū, 'chhōā
worthy not am.' But his father to-servants said, 'him
 kōatā āngar^akhō nētā āya; tiyā āk^adyō-māya mundi pōh gōdā-māya jāhādē
for cloth taking come; his finger-on ring and foot-on shoe
 kāmō. Pōh hājō jāit wāchhadō nētā āw yāh wādā; amē
put. And good having-become calf taking come it kill; we
 khāū pōh amē rājī huit gōy^anā, kōhtāh mā chhōō
will-eat and we merry having-become will-go, because my son
 mōit gōinū, tō pāchhō jīwayū; pōh ṭakāt gōyu, tō pāchhō
having-died went, he again revived; and lost went, he again
 jōḍinu.' Rājī hōit gōy^anā tiwār wālat^anā.
was-found.' Merry becoming to-go prepared began.

Tahā ḍāyarō chhōō khētō-mā utō. Khētō-mā-rōta nik^aṭit kōa āviyū,
Then eldest son field-in was. Fields-in-from having-gone house came,
 tiyāh bājē wāj^atē nāch nāchat^anē ham^alīnū. Pāw^arō bōnāviyū,
by-him music playing dance dancing was-heard. A-servant called,
 'eyā kahā īhī kōatā?' Tiya īhī kōhiyū, 'tā pāhiyu āvinū,
'that why here doing?' By-him here it-was-said, 'thy brother came,
 tahārū tāh bāh hāl miliyu tiyā-kōatā waḍu wāchhadu māmū.
then thy father safe met therefore big calf was-killed.'
 Tahārū hōnū rihāinū pōh kōa-mā nāhī gōyu. Tahār tiyā
Then he got-angry and house-in not went. Then his
 bāhū bāh^atu āvit ham^ajāu walinū. Tiya bāh hīsāb
father outside coming to-entreat began. By-him father answer
 dēdu, 'tā mē ētē barahē chāk^arī kōaī; jē tū
was-given, 'thy by-me so-many years service was-done; what thou
 guṭhī kōayā mē guṭhī kōaī. Tahārū hōgā arī khuṣī
word saidst by-me word was-done. Then friends with merry
 kōāwaliyā tū kadi māmūnē gidlyō tēw. nāh āpiyū. Pōh
to-make thou ever to-me a-kid even not was-given. But
 itō tāh māl̥ dhan utō, tē uḍāḍi ṭākyō, wō
so-much thy property wealth was, that squandering was-thrown, that

ahi khawadāvit dēdho, tōa chhōa āvinū tiyā kōatā ēwadū
harlots (?) feeding was-given, thy son came his sake-for such
 baḍa wāchhaḍu māinū.' Bāh chhōa kōyū, 'hōi mā chhuā,
big calf was-killed.' The-father to-son said, 'O my son,
 tū mā-ari ratajō, pōh māa takō pēsu tāa hōyē. Rāji
thou me-near livest, and my all money thine is. Merry
 kōinū bāanū hōyē kā tāh pāhyū mōit gōitū, pāchhō
to-make good is because thy brother having-died had-gone, again
 jīviyū; pōh takāt gōitū, pāchhō jōḍiyū.'
revived; and lost had-gone, again was-found.'

The principal language of the Baroda State is Gujarātī. A considerable portion of the inhabitants of the Nawsari Division, however, speak several dialects of Bhilī. — Bhil dialects are also spoken in the Baroda Division, but no figures have been returned for the use of this Survey.

Eleven various Bhil dialects are said to be spoken in the Nawsari Division, *viz.*, Rāṇī, Chōdhri, Dhōḍiā, Gāmṭī, Kōṅkaṇī, Kaṭhōḍī, Kōṭali, Māwchī, Naikḍī, Wālvī, and Wārli. Only the first five of these dialects have been returned for the use of this Survey. Kōṅkaṇī will be dealt with separately below. It has been returned from several neighbouring districts as well. Kōṭali and Māwchī properly belong to Khandesh. The former belongs to that group of dialects which gradually merge into Khāndēśī. See pp. 168 and ff. below. Māwchī has been dealt with on pp. 95 and ff. Specimens of Naikḍī have been received from Rewakantha, the Panch Mahals, and Surat. The dialect belongs to the chain which connects Bhilī with the broken dialects of Thana. See above pp. 88 and ff. Specimens of Wārli have only been forwarded from Thana. The dialect has there come under the influence of Marāṭhī and will be dealt with in connexion with that language. See Vol. vii, pp. 141 and ff. The Wārli of Khandesh are said to speak a form of Māwchī, and the same is probably the case in Nawsari. Kaṭhōḍī has also come under the influence of Marāṭhī and will be dealt with as a form of that language. See Vol. vii, pp. 130 and ff. No information is available about Wālvī. It is probably a form of Rāṇī.

The remaining dialects, Rāṇī, Chōdhri, Gāmṭī, and Dhōḍiā, will be dealt with in what follows. The estimated number of speakers will be found separately under each dialect. The number of speakers is, however, steadily decreasing. The Bhils of Baroda who emigrate from the hills into the more civilized portions of the state rapidly abandon their native tongue and adopt Gujarātī instead. The table which follows compares the estimates forwarded for the use of this Survey with the returns of the last Census of the Baroda State :—

Name of dialect.	Old estimates.	Census figures.
Chōdhri	86,258	14,721
Dhōḍiā . . . . .	.. ..	1,784
Gāmṭī	41,615	32,971
Carried over .	127,873	49,476

Name of dialect.	Old estimates.	Census figures.
Brought forward .	127,873	49,476
Kathōḍi . . . . .	.....	108
Kōṇkaṇi	5,613	3,938
Koṭali . . . . .	.....	279
Māwehi . . . . .	.....	267
Naikḍi . . . . .	.. ..	283
Rāṇi	87,540	11,973
Wālvi . . . . .	.....	1,667
Wārli . . . . .	.....	512
TOTAL .	221,026	68,503

dēnē. Thōdā dīhī vēā t̃hā tō hānō pōy^{rō} bādū ēk^{thū}
was-given. A-few days past then that younger son all together
 kōinē chbētā dēh-mē phīrā-nē gōyō. Nē t̃hī khub mōjā
having-made distant country-in travel-to went. And there much pleasures
 kōā-mē pōtā pūji uḍāvī dēdhī. Nē j̃hā tē bādū
doing-in his-own wealth having-wasted was-given. And when that all
 khar^{chī} tākyū, t̃hā tiā dēh-mē mōtō hukānō pōḍiō;
having-spent was-thrown-away, then that country-in great famine fell;
 nē tiā-nē dukh pōḍānē lāgiyū. Nē tō jāinē tiā dēh-mē
and him-to distress fall-to began. And he having-gone that country-in
 wah^{nārā}-mā-dēkh ēk-nē t̃ā rēyō. Nē tiā tiā-nē khētām huw^{rē}
residents-in-from one-of there lived. And by-him him-to in-field swine
 chārānē mōk^{nyō}. Nē jē chhōḍē huw^{rē} khāt^{nē}, tēh-mē tiā
to-graze was-sent. And which husks swine were-eating, that-in he
 pōtā dēd rāji vēinē bhōw^{tō}, pēn kōḍāē tiā-nē
his-own belly glad having-become would-have-filled, but by-anyone him-to
 āpyū nāi. Nē j̃hā tiā-nē akal āli t̃hā tiā ākhyū
was-given not. And when him-to sense came then him-by it-was-said
 kē, ‘māā bāh^{kā} kōtā kāmārā-nē jōjīē tiā kōtā pēn
that, ‘my of-father how-many servants-to it-is-required that than even
 jākhū khāānē mīla-hē, anē āhī āi phukē mōhō. Āi uṭhīnē
more to-eat obtained-is, and here I by-hunger am-dying. I having-arisen
 māā bāhākā pāhī jāi, nē tiā-nē ākhihī kē, “bāh^{kā}, māyō
my father near will-go, and him-to will-say that, “father, by-me
 jugam āgādī, nē tuē āgādī pāp kōyū-a, nē āmī āi āpō pōy^{rō}
heaven before, and of-thee before sin done-is, and now I your son
 ākhāy ēhēḍō nāi; mā-nē āpō kāmārā-mē-dēkh ēkā-j ēhēḍō
may-be-called such am-not; me-to your servants-in-from one-even such
 gōā.”’ Nē tō uṭhīnē pōtāā bāh^{kā} pāhī gōyō.
count.”’ And he having-arisen his-own father near went.

CHODHRĪ.

The Chōdhras are one of the aboriginal tribes of Surat and the Nawsari Division of Baroda. In the former district they are found on both sides of Nawsari, in the Olpad Division in the west, and in the Mandvi Taluka and near Walod in the east.

The number of speakers has been estimated for the use of this Survey as follows:—

Surat	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	35,000
Nawsari	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	86,258
															TOTAL	121,258

The Chōdhrī dialect in most characteristics agrees with Gujarātī Bhīlī. In some points, however, it differs and approaches Marāṭhī on one side and Khāndēśī on the other.

The short *a* is often pronounced as an open *ō*; thus, *pōr^amēhar*, God; *hōglō*, all; *kōrī-nē*, having made.

L commonly becomes *n*, and the cerebral *l* is always changed to *l*; thus, *nōw^adō*, iron; *nēdhō*, taken; *chān*, go; *kāl*, famine; *ḍōlō*, eye.

The soft aspirates are commonly hardened. The aspiration is, in such cases, apparently very strong, and in the specimens received from Olpad we therefore find a second *h* added. Thus, *khkhōr*, house; *chhhāḍ*, tree; *fhōg^awān*, God. The last instance shows that *f* is substituted for *ph*. This is only the case in Olpad, and is perhaps only a difference in writing.

A similar hardening of *j* occurs in *thōk^achyō*, struck; *āp^achyō*, given, and similar forms of the past tense. Compare forms such as *paḍ^ajyō*, he fell, in the Bhīlī of Mahikantha.

As in other neighbouring dialects, there is a strong tendency to pronounce vowels with a drawl. The result is usually a doubling of the vowel and the insertion of a weakly sounded *h*; thus, *phuhulāi*, having died (compare Gujarātī *bhul^awā*, to err); *hāruhu*, Gujarātī *sārū*, for the sake of; *ātō* and *ātōhō*, a father; *ḍīkrō* and *ḍīkrōhō*, a son, etc.

The inflexion of nouns is mainly the same as in Mahikantha. The neuter plural, however, ends in *ē*; thus, *māṇ^ahē*, men; *hēṅg^aḍē*, husks. Strong feminine bases form their plural regularly; thus, *ḍīkrēhē*, daughters; *khōḍiē*, mares.

The genitive suffix is *nō* (or *ṇō*), but occasionally *hō* is used instead; thus, *māārē kākāhē ḍīkrō*, my uncle's son. This latter form is often used as an oblique base; thus, *ḍīkrihē-ṇē*, to a daughter. Compare, however, the note regarding the pronunciation of vowels above.

Adjectives, including the genitive ending in *nō* and the ablative ending in *thō*, are inflected as in Gujarātī. Strong adjective bases, however, often use a form ending in *ē* throughout; thus, *māārē phāg*, my share.

With regard to pronouns we may note the forms *pōtī-kō*, his own, in *pōtī-kā khētā-mā*, into his own field; *māārē*, my; *āmē*, we; *tumē*, you, etc.

The verb substantive has the same form in the singular and in the plural, *viz.*, first person *hām* (or *ām*), second and third persons *hā* (or *ā*). The corresponding past tense is *hut^anō* or *hōt^anō*.

The present tense of finite verbs is formed by adding the verb substantive to the present participle; thus, *thōk^atōm* (or *thōk^atō-ām*), I strike; *thōk^atā-hā*, you, they, strike.

The past tense ends in *yō*, *ō*, *chyō*, and *nō*; thus, *gō* and *ganō*, he went; *mōkinyō*, he was sent; *thōk^achyō*, he was struck; *man hōwa*, his mind became, he wished, etc.

The suffix *nō* is often also added to the present participle; thus, *jāt^anō*, going.

The future of *thōk^awa*, to strike, is,

Singular, 1. *thōkikhī*.

2. *thōkēhē*.

3. *thōkii*.

Plural, 1. *thōkuhū*.

2. *thōk^ahā*.

3. *thōkii*.

Another form of the future ends in *wānō*, plural *wānā*; thus, *mār^awānō*, I, thou, or he, will strike.

Other forms will be easily recognized from the specimens which follow.

The first is the beginning of a version of the Parable of the Prodigal Son received from Nawsari. The second is a translation of a well-known tale into the Chōdhri dialect of Olpad. The third is a conversation between two villagers from Surat.

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

CHÖDHRI DIALECT.

(NAWSARI DISTRICT, BARODA STATE.)

SPECIMEN I.

Ek mān^ahā-nē bē dikh^arā hōt^anā. Nē tiā-mā-nā nān^anāhē pōti-kā
One man-to two sons were. And them-in-of the-ycunger-by his-own
 ātāhā-nē kay kā, 'ātāhā, pōihā mārē bhāg-nā mu-nē āp.' Tīē
father-to it-was-said that, 'father, money of-me share-of me-to give.' By-him
 pōti-kō dhan tyāhā-nē vēchī āpyō. Nē thōdā diādā puṭhī tō
his-own money them-to having-divided was-given. And a-few days after that
 nān^anōhō dikh^arō badō ēk^athō karinē chhētē dēhē-mā phir^anē gō.
younger son all together having-made a-distant country-in to-travel went.
 Nē tīē mōj-majā-mā pōti-kā pōihā ūdāvi nākhyā. Nē
And by-him pleasure-in his-own money having-caused-to-fly were-thrown. And
 jyār tē badō khar^achī nākhyā, tyār tyā dēhē-mā jab^arō
when that all having-spent was-thrown-away, then that country-in a-strong
 kāl paḍyō, nē tyā-nē āp^adā paḍ^anē nāgi. Nē tō jāinē tyā
famine fell, and him-to distress to-fall began. And he having-gone that
 dēhē-mā-nā ēkāhē-īyē rayō. Nē tīē tyā-nē pōtānā khētā-mā phadē
country-in-of of-one-there lived. And by-him him-to his-own field-in swine
 chār^anē mōk^anyō. Nē jyē chhab^adē phadē khāt^anē tyā-mā-thō
to-graze was-sent. And which husks the-swine ate them-in-from
 tīē pōtānō būkō rājī ōvinē bharyō-hōvē, pēn ēkāde
by-him his-own belly glad having-become filled-would-have-been, but by-anyone
 tyā-nē āpya nāi.
him-to was-given not.

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

CHŌDHRI DIALECT.

(OLPAD DIVISION, DISTRICT SURAT.)

SPECIMEN II.

THE FABLE OF THE BOYS AND THE TIGER.

Ēk pōhō rānā-mā bōk^adē chāryā-kar^atnō. Tiē ēk dīhī ramāt-mā ām^athī
One boy the-forest-in goats was-grazing. By-him one day play-in useless
 juṭhī hāk mārī kā 'palō wāgh āwō, rā daḍō, rā daḍō.' Otrā-mā
false a-cry was-made that 'that tiger came, O run, O run.' In-the-meantime
 āhē-pāhē khēti-wālā hohē tē daḍī āwā nē hēryō tō wāgh kākī
'all-round cultivators there-were they running came and saw then tiger at-all
 milē nī, nē palō pōhō hāmō tēnē fhaṇī hērīnē hahanē
was-found not, and that boy on-the-contrary them towards looking laughing
 maṇḍī-gō. Palā bachārā naj^awāī goā nē man-mā khhaṇō dukh
commenced. Those poor(men) being-ashamed went and in-the-mind much pain
 nāgō. Puṭhī bījī wakh^atē hāchē-hāchō wāgh āwō. Tiār palē pōhē
was-felt. Afterwards second time-at in-reality tiger came. Then by-that boy
 khhābrāinē hāk mārī kā, 'ō wāgh āwō, rā wāgh āwō.' Fon palā
being-confounded cry was-raised that, 'O tiger came, O tiger came.' But those
 khēti-nā māṇ^alāē yāṇē wāt hāchī mānī kākī nī. Tēthī tiē
fields-of by-men this story true was-believed at-all not. Therefore by-that
 wāghē yāṇē katrēk bōk^adē mārī nāk^achē.
tiger his several goats having-killed were-thrown.

Tiār hērā kā palē pōhē juṭhō bōnīnē khēti-wālā-nē ṭhagiā
Then see that by-that boy false having-spoken the-cultivators-to cheated
 nī hōtā tō yāṇē atrō badhō bagāḍ hōtō nī.
not were then his so much mischief had-been not.

FREE TRANSLATION OF THE FOREGOING.

A boy was tending goats in the fields. Once upon a day he playfully cried out for nothing, 'the tiger has come, the tiger has come; run, run.' Then all the peasants of the neighbourhood came running and saw that there was no tiger. The boy, on the contrary, looked at them and began to laugh. The poor peasants got ashamed and were very sorry. Afterwards on another occasion when a real tiger came the boy got afraid and cried out, 'a tiger, a tiger!' But the peasants did not believe him. Thereupon the tiger killed several goats.

If the boy had not told a lie and cheated the peasants so much mischief would not have occurred.

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

CHŌDHRI DIALECT.

(SURAT DISTRICT.)

SPECIMEN III.

- A. Tũ kāsē ganō rā ?
Thou where wentest eh ?
- B. Hāy hātā-mā ganō.
I market-in had-gone.
- A. Hātā-mā-tha kāblā nāwō ?
Market-in-from what was-brought ?
- B. Tī-tha balja nāwō.
There-from bullock was-brought.
- A. Balja kawḍa hā ?
Bullock how-old is ?
- B. Pāch warhā-ṇā hā.
Five years-of is.
- A. Hārā kākḥ-nē nāwō ?
Eh for-what was-it-brought ?
- B. Khēti kannē.
Cultivation for-doing.
- A. Bija balja hā kā ?
Another bullock is what ?
- B. Bija balja kuḍi-mā hā.
Another bullock stable-in is.
- A. Tōōrē pāhī katrē ḍōbē hā ?
Thy near how-many cattle are ?
- B. Hāmī mārē pāhī bē baljē, bē phēh^aḍē, be gāwḍē hā.
At-present of-me near two bullocks, two buffaloes, two cows are.
- A. Tōōrē khētē katrē hā ?
Thy lands how-much are ?
- B. Vihī vīngē
Twenty bighās.
- A. Tōōrē katrā dāṇā pāk^atā hā ?
Thy how-much corn grown is ?
- B. Tīn vīhī hārā.
Three score hārā.

- A. Tōōrē katrā rupiā phar^awā-nā hā ?
Thy how-many rupees paying-of are ?
- B. Bē vihi na pāch rupiā phar^atōm.
Two twenty and five rupees I-pay.
- A. Tōōrē kāi karāj hā kā ?
Thy any debt is what ?
- B. Māarē bē vihi na daha rupiā karāj hā.
My two twenty and ten rupees debt is.
- A. Tū kiār karāj wāl^ahē ?
Thou when debt wilt-pay-off ?
- B. Hōlyē pīthi.
Holi-festival after.
- A. Hāmī kēhē nī ?
Now why not ?
- B. Āju māl nāt vēchāyō.
Still the-goods is-not sold.
- A. Tōōrē pāhi māl katrō hā ?
Thy near goods how-much is ?
- B. Māarē pāhi bē vihi na daha hārā hā.
My near two twenty and ten hārās are.
- A. Tū warhā-mā katrā hārā khātō-hā ?
Thou year-in how-many hārās eatest ?
- B. Daha na pāch hārā.
Ten and five hārās.
- A. Tōōrē katrā dikhrahā hā ?
Thy how-many sons are ?
- B. Tīn dikhrahā.
Three sons.
- A. Tōōrē katri dikhrehē hā ?
Thy how-many daughters are ?
- B. Bē.
Two.
- B. Tōōrē jēthō dikhrohō kāsē pannāyō hā ?
Thy eldest son with-whom married is ?
- B. Āmbā-sī.
Āmbā-with.
- A. Tō katrā warhā-nō hā ?
He how-many years-of is ?
- B. Vihi na tīn.
Twenty and three.
- A. Tōōrē bijō dikhrohō katrā warhā-nō hā ?
Thy second son how-many years-of are ?

- B. Vihī.
Twenty.
- A. Tō pannāy^anō hā kā ?
He married is what ?
- B. Kāinī, nāt pannāyō.
No, is-not married.

FREE TRANSLATION OF THE FOREGOING.

- A. Where have you been ?
 B. To the market.
 A. What have you bought there ?
 B. A bullock.
 A. How old is the bullock ?
 B. Five years.
 A. Well, why did you buy it ?
 B. For farming purposes.
 A. Have you got another bullock ?
 B. Yes, in the stable.
 A. How much cattle do you possess ?
 B. At present I have two bullocks, two buffaloes, and two cows.
 A. How large are your fields ?
 B. Twenty bighas.
 A. How much corn do you grow ?
 B. Sixty hārās.¹
 A. How many rupees do you pay in rent ?
 B. Forty-five rupees.
 A. Have you any debts ?
 B. Yes, fifty rupees.
 A. When will you pay it off ?
 B. After the Holi.
 A. Why not now ?
 B. I cannot yet sell the produce of my farm.
 A. How much have you to sell ?
 B. Fifty hārās.
 A. How many hārās do you want for yourself in a year ?
 B. Fifteen hārās.
 A. How many sons have you ?
 B. Three sons.
 A. And how many daughters ?
 B. Two.
 A. With whom is your eldest son married ?
 B. With Ambā.

¹ A hārā = 7 maunds.

A. How old is he ?

B. Twenty-three.

A. How old is your second son ?

B. Twenty.

A. Is he married.

B. No, he is not married.

GĀMAṬĪ OR GĀMAṬADĪ.

The Gām^aṭas or Gāmiṭs are another aboriginal tribe living in the same localities as the Chōdhras. The estimated numbers of speakers are as follows :—

Surat	.	.	.	.	.	.	.	.	.	.	.	7,100
Nawsari	.	.	.	.	.	.	.	.	.	.	.	41,615
TOTAL												48,715

Gām^aṭī is closely related to Chōdhrī. The hardening of soft aspirates, however, does not seem to occur. Compare *bhāg*, share; *bhōḍḍē*, swine. *L* is not regularly changed to *n*; thus, *lāk^aḍi*, stick; *lā*, take. *R* between vowels is often dropped, thus, *kōinē*, having done; *mōōtā-hū*, I am dying; *duu*, far.

The inflexion of nouns is the same as in Chōdhrī. The suffix of the dative is, however, *l* where Chōdhrī has *ṇē*; thus, *ābbāhāl*, to the father. The usual suffix of the ablative is *rē*; thus, *tā-māy-rē*, from among them.

‘My’ is *mā* or *māā*; ‘thy’ *tā* or *tāā*, as in Rāṇī.

The present tense of the verb substantive is,

Singular, 1. <i>hētaū, hū.</i>	Plural, 1. <i>hējyē.</i>
2. <i>hētō, hā, hō.</i>	2. <i>hētā, hā, hē.</i>
3. <i>hēy, hē.</i>	3. <i>hētā, hā, hē.</i>

The past tense is *ātō*, plural *ātā*.

The present tense of finite verbs is formed as in Chōdhrī. We also find forms such as *ṭhōk^atā-hū*, I strike; *tō jā-hē*, he goes; *tō ṭhōkē-hē*, he strikes; *amā^ā ṭhōk^ajē-hē*, we strike. Note also *tō ṭhōki*, he will strike; *amā^ā ṭhōkihē* or *ṭhōk^ahū*, we will strike, and so on.

There are no instances of the suffix *chyō* in the past tense.

Note also forms such as *muḍā*, break ye; *paḍā*, to fall; *morō*, to die; *chārā*, in order to tend, etc.

In most particulars, however, Gām^aṭī agrees with Chōdhrī, as will be seen from the two specimens which follow. The first is a version of the Parable of the Prodigal Son received from the Olpad Division of Surat. The other is the translation of a well known story into the dialect as spoken in Nawsari.

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

GĀMAṬĪ OR GĀMAṬADĪ DIALECT.

(OLPAD DIVISION, DISTRICT SURAT.)

SPECIMEN I.

Ēk	māhāl	ben	pōhā	ātā,	nē	tā-māy-rē	wāy ^a hānē	pōhē
<i>A-certain</i>	<i>to-man</i>	<i>two</i>	<i>sons</i>	<i>were,</i>	<i>and</i>	<i>them-in-of</i>	<i>by-the-younger</i>	<i>son</i>
ābbāhāl	ākhyō,	‘ābbā,	paihā-ṭakā-māi-nō	mā	bhāg	mān	wāṭī	
<i>to-father</i>	<i>it-was-said,</i>	<i>‘father,</i>	<i>wealth-in-of</i>	<i>my</i>	<i>share</i>	<i>to-me</i>	<i>dividing</i>	

dē.' Nē tyē tyāhāl paihō-ṭakō wāṭi dēnō. Thōḍā dīhā-māi
give.' And by-him to-him wealth dividing was-given. A-few days-in
 wāy^ahānō pōhō badhō ēk^aṭhō koinē digē chhētē jāto
the-younger son all together having-made at-a-great distance going
 roiyō. Nē tā nāch^awā kud^awā-mā badhā paihā khar^achī ṭākīā.
lived. And there dancing jumping-in all money having-spent was-thrown.
 Ehē koinē badhā paihā uḍāvi dēnā. Tavē pāchh
Thus having-done all money having-squandered was-given. Then afterwards
 tyā dēh-māi kāl paḍiō. Nē tyāl tān paḍā lāgi. Tēhē
that country-in famine fell. And to-him want to-fall began. That
 koinē tyā dēh-māi-nā ēk^atā tyāi jāinē raio. Tē māhē
having-done that country-in-of of-one near having-gone he-lived. That by-man
 rānā-māi bhōḍ^ahāl chārā daw^adyō. Bhōḍ^ahē hīngō kbātē ātē
forest-in to-swine to-graze he-was-sent. The-swine husks eating were
 tā-māy-rē tyā pēt bhar-nī mar^ajī ātē; paṇ kiḍē tyāl dēnō
them-from his belly filling-of wish was; but by-anyone to-him was-given
 nāi. Tavē tyāl bhān yēnō. Tavē tyē ākhyō kā, 'mā
not. Then to-him sense came. Then by-him it-was-said that, 'my
 ābb^ahātā ḍigā kamār^ahāl bhākhio mil^ati hē, nē hāi-tē bhukhē
father-near many to-servants breads obtained is, and I with-hunger
 motā hū. Hāi uṭhīnē mā ābbā-pāhē jāhī nē tyāl ākhihī
dying am. I having-got-up my father-near will-go and to-him will-say
 kā, "ābbā, māiē Par^amēharā hāmū nē tō hāmū pāp koiēl,
that, "father, by-me God before and thee before sin was-committed,
 nē āmī tā pōhō kawāwā jēwō nāi. Ta kamār^ahā rōkō tū
and now thy son to-be-called such I-am-not. Thy servants like thou
 mān gaṇ." Pāchh tē uṭhīnē ābbā-pāi giyō; nē tyā ābb^ahē
me count." Then he having-arisen father-near went; and his by-father
 digē chhētē-rē tyāl dēkhyō nē tyāl māyā yēni nē dhāmdīnē
much distance-from for-him he-was-seen and to-him affection came and running
 tyāl vil^agi paḍyō, nē tyāl gulā dēnā. Tyē pōhē
to-him having-embraced fell, and to-him kisses were-given. That by-boy
 ākhyō, 'ābbā, māiē Par^amēharā hāmū nē tō hāmū pāp
it-was-said, 'father, by-me God before and thee before sin
 koiēl, nē āmī tā pōhō kawāwā jēwō nāi.' Bāki
was-committed, and now thy son to-be-called fit I-am-not.' But
 ābbē hālihāl ākhyō kā, 'hārē phāḍ^akē lēi
by-the-father to-servants it-was-said that, 'good clothes having-brought
 yē nē yāl pow^adāw, nē ēlā hāthā-māi mudi powād, nē
come and to-this-one put-on, and his hand-in a-ring put-on, and
 pāgā-māi kbāh^adē powād. Āpā khāin majhā kojē. Kēhēkā,
feet-in shoes put-on. We having-eaten merriment shall-make. Because,

ō mā pōhō moi giēl, ta pāchhō jiv^{at}ō jāi-hō; nē ṭākāi g
this my son dead gone, he again alive become-is; and lost g
 ta pāchhō jady-hō.' Tyā badhā majhā karā lāgiā.
he again found-is.' They all merriment to-make began.

Tyā mōṭō pōhō rānā-māi ātō. Tō yēnō nē go pāi yē
His elder son forest-in was. He came and house near com
 tā gīt ākh^{at}tā wanāyā, nē nāch^{at}tā wanāyā. Tyē
there song being-sung heard, and dancing heard. By-him
 hālihāl hādinē ākhyō kā, 'ī kāi hei?' Tyē
to-servant having-called it-was-said that, 'this what is?' By-hi
 ākhyō, 'tā b^hhā yēn^lō hei nē tā ābbē ēk jab
it-was-answered, 'thy brother come is and thy by-father one bi
 ujānī koi hī. Kēhēkā, tyāl joh^dō ātō toh^dō pāchhō mili-h
feast done is. Because, him as (he-)was such again got-i
 Tō khij^waiō nē go-mē yēnī khuṣī nāi ātē. Tyā ābbē
He got-angry and house-in coming-of wish not was. His by-fath
 tyāl ham^jadyō. Bākī tyē ābbāl ākhyō kā, 'alē
to-him was-explained. But by-him to-father was-said that, 'so-man
 war^hē jāiē tā chāk^rī kov^tō hāū, tā ākh^lō pāchhā phēr^vih
years have-gone thy service doing am, thy order back turned
 nāi, bākī mā dustar^hāl majā karāl ēk bōk^dō paṇ dēn^hā
not, still my with-friends merriment to-make one goat even was-give
 nāi; nē ō tā pōhō hārī hārī theihē ahārī reinē paihī
not; and this thy son good good women with having-lived mone
 udāvī dēnā, tyāl mōṭī ujānī koi.' Tav
having-squandered were-given, to-him a-big feast was-done.' The
 ābbē ākhyō kā, 'bētā, tū rōj mās-rē hei nē badh
by-the-father it-was-said that, 'son, thou daily me-to art and all
 tōj hei. Āpē majhā karā jōjē; kēhēkā, ō tā b^hhā
thine-only is. We merriment make is-proper; because, this thy brother
 moi giēl, tō pāchhō jiv^{at}ō jāi-hō; nē ṭākāi giēl, tō pāchhō
dead gone, he again alive become-is; and lost gone, he again
 jady-hō.'
found-is.'

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

GĀM⁴ṬĪ OR GĀMAṬ⁴ḌĪ DIALECT.

(NAWSARI DIVISION, BARODA STATE.)

SPECIMEN II.

A POPULAR TALE.

Yōk dōhā chār pōhē ātē. Bākī tyā-māi barābar hōph nāi
One of-old-man four sons were. But them-in equal harmony not
 ātō. Jōvē tō mōrō padyō, tōvē tyē tyā pāh⁴hāl pāhi hādīnē
was. When he to-die fell, then by-him those to-sons near having-called
 bōhōtā kōyā, nē pāt⁴liyē lāk⁴ḍihē ēk bāāli āāḍīnē yōk
sitting were-made, and thin of-sticks one bundle having-ordered one
 yōk jāāl ākhyō kā, 'i bāāli tumā muḍā.' Bākī kādā-thi
one to-individual it-was-said that, 'this bundle you break.' But anyone-by
 tī muṭī nāi. Pāchhē tyē dōhē ākhyō kā, 'āmī ēlī
it was-broken not. Afterwards by-that old-man it-was-said that, 'now this
 bāāli chhōḍī ṭākā, nē yōk yōk jāāl yōk yōk lāk⁴ḍī laīnē
bundle having-untied throw, and one one individual one one stick having-taken
 muḍā.' Ōh⁴ḍā kōōyā tōvē hōḍ-dēhē muṭī guī. Tyā pāh⁴hāl nawāi
break.' Thus (it)-was-done then easily broken went. Those to-sons wonder
 lāgī, nē ābāhāl ēhē kōō-nā kārāṇ puchhyā. Tōvē tyē
felt, and to-father in-this-way to-do-of reason was-asked. Then by-him
 ākhyō kā, 'ēlīo badiō lāk⁴ḍīo yōk⁴thyō ātiō, tōvē ēlihē-māi jōr
it-was-said that, 'these all sticks together were, then these-in strength
 ḍigō ātā, tēhē tumāhāl hōg⁴li bāāli muṭē nāi. Jōvē yōk
much was, from-that by-you the-whole bundle was-broken not. When one
 yōk lāk⁴ḍī judī pādī tōvē tī hōḍ-dēhē muṭī guī. Ehē
one stick separate was-caused-to-fall then it easily broken went. Thus
 tumā hārō hōph rākhīnē rahā, tō tumāhāl kādō dukh nāi
you good harmony having-kept if-will-live, then to-you anyone pain not
 dēy, nē tumēē dīhī sukh-māi jāi; nē tumā julāīnē
may-give, and of-you days happiness-in may-go; and you having-quarrelled
 judā pōḍ⁴hā, tō tumā yōk yōk lāk⁴ḍīē-gāē nōb⁴lā ōvī jāhā.
separate will-fall, then you one one stick-like weak having-become will-go.'

FREE TRANSLATION OF THE FOREGOING.

An old man had four sons, but there was little harmony among them. When he was on deathbed, he having called his sons caused them to sit beside him, and he ordered a bundle of thin sticks, told each of them to break it. But nobody could break it. Then the old man said, 'now untie the bundle, and let each one of you break a stick apiece.' When they did so, they could easily break all. The boys wondered thereat, asked the father the reason. Then he said, 'when so many sticks were together, they were very strong, and so you could not break them. When they were separated from each other, they were easily broken to pieces. In like manner if you will live in harmony, nobody will trouble you and you will live in happiness; but if you quarrel and are disunited, you will be weak like each separate stick.'

DHŌḌIĀ.

Dhōḍiā is the dialect spoken by the Dhōḍias or Dhunḍias, one of the aboriginal tribes of Surat and Thana. They are chiefly found in the eastern parts of Jalalpur and Balsar, the western half of Dharampur and Bansda of Surat, and in the adjoining districts of Baroda and Thana. In the specimens received from Jalalpur their dialect is called *Dhōḍiā-Naikī*; compare *Nāik^aḍi*, above, pp. 88 ff.

The following are the revised figures:—

Surat	.	.	.	.	.	.	.	.	.	.	.	.	51,000
Thana	.	.	.	.	.	.	.	.	.	.	.	.	9,000
													60,000
TOTAL													60,000

Like *Nāik^aḍi*, Dhōḍiā has been influenced by the neighbouring Marāṭhī. Thus the singular of strong neuter bases usually ends in *ā̃* and there are some instances of the use of the Marāṭhī oblique form. Thus, *badhā̃*, all; but *sōnū̃*, gold; *gāwā-mā̃*, in a village; but *muluk-mā̃*, in the country.

The case suffixes are generally the same as in Gujarātī. Thus, *pōhē*, by the son; *bā-nē*, to the father; *mān^ahāē*, to a man; *bā-thī*, from a father; *pōhī-nō*, of a daughter; *bā-nē ghar-mā̃*, in the father's house. The dative is sometimes apparently formed without any suffix, and the genitive occasionally ends in *hō* or *ō*; thus, *bāh*, to the father; *mā*, to me; *pōhīhō*, of a daughter; *Par^amēharā̃ pāp*, sin against God. The suffix of the ablative is sometimes the *thō* of northern Gujarātī, which is declined like an adjective; thus, *tiyā-mā̃-thā̃ vīh rupiyā*, twenty rupees from among them.

The following are the principal pronominal forms:—

Mē̃, I, by me; *mā*, me, to me; *mānō*, my; *āmu*, *āmū*, we, by us; *āmā*, us, to us; *ām^anō*, our.

Tu, *tū̃*, thou, by thee; *tuwā*, thee, to thee; *tūnō*, thy; *tumā*, you, by you; *tumā*, you, to you; *tum^anō*, your.

Tē, *tō*, he, that, etc.; *tēnē*, by him; *tā*, *tē*, him, it, etc.; *tānō*, of him, etc.; *tē*, *tī̃*, they; *tī̃* or *tēnē*, by them; *tiyā-mā̃*, in them; *tānō*, of them.

Ō, this; plural *ē*. *Jē*, who, what, plural *jī̃*. *Kuṇ*, who? *kā*, *kahā*, what? *kōnē*, by anyone.

The present tense of the verb substantive is as follows:—

Sing.	Plur.
1. <i>āhē̃</i> , <i>āhē</i> , <i>āy</i> , <i>āē̃</i> .	<i>āhū̃</i> , <i>āū̃</i> .
2. <i>āhē̃</i> , <i>āy</i> , <i>āē̃</i> .	<i>āhā̃</i> , <i>ā̃</i> .
3. <i>āhē̃</i> , <i>āy</i> , <i>āē̃</i> .	<i>āhē̃</i> , <i>āy</i> , <i>āē̃</i> .

The Past Tense is *atō* (*-ā̃*, *-ī̃*)

In the conjugation of all verbs, the letter *h* is often suffixed to the second person singular, although it does not always appear in the paradigms. Thus, *gōh*, thou wentest; *bhaṇ^ajāh*, learn (imperative); *kar^ajāh*, do (imperative); *māḡēh*, thou mayest ask.

The following is the present tense of the verb *baḍ^awũ* (imperative *baḍāw*), to beat.

Sing.	Plur.
1. <i>baḍ^avẽ.</i>	<i>baḍ^awũ.</i>
2. <i>baḍ^avē.</i>	<i>baḍ^awā.</i>
3. <i>baḍ^avē.</i>	<i>baḍ^avē.</i>

The present definite is formed from the present participle. Thus, *tu baḍaṭēṭā* (*baḍ^avēṭāē*, thou striketh ; *āmi baḍaṭ^atā*, we strike ; *tumī baḍaṭ^atā*, you strike. The verbal substantive is added in order to form a present definite ; thus, *mē marēṭāy*, I am dying.

The form *baḍaṭēṭā* or *baḍ^avēṭā*, striking, corresponds to Marāṭhī forms such as *mārīt*, striking. It will be seen that the plural is formed from a participle *baḍaṭ^at*, which corresponds to Marāṭhī *mārat*. The use of different forms in the singular and the plural is perhaps due to the influence of the old present. Some lists of words which have not been reproduced record forms such as *mē karēṭ-āhē*, I do ; *hami mārūt-āhũ*, we strike. Such forms look like a compromise between the Gujarātī and Marāṭhī forms and are perhaps the first step towards the distinguishing of the singular and plural form just mentioned.

The imperfect is formed by adding *hatō* (not *atō*), etc., to the present participle. The initial *h* is combined with the final *t* of the present participle into one letter, *th* (*ṭh*). Thus, *mē baḍ^avēṭhatō*, or *mē baḍ^avē ṭhatō*, I was striking.

The future of *baḍaṭ^awũ* or *baḍ^awũ*, to strike, is formed as follows :—

Sing.	Plur.
1. <i>baḍ^aṭi, baḍ^avī.</i>	<i>baḍ^aṭũ, baḍ^awũ.</i>
2. <i>baḍ^aṭih, baḍ^avīh.</i>	<i>baḍ^aṭā, baḍ^awā.</i>
3. <i>baḍ^aṭi, baḍ^avī.</i>	<i>baḍ^aṭi, baḍ^avī.</i>

Besides this, we also find forms such as *ākhṛh*, I will say.

Tenses are formed from the past participle in the usual way, transitive verbs taking the passive construction. The past participle is formed by adding *nō*, *ō* (*yō*), or *ēlō*. Thus, *paḍ^anō*, he fell ; *gō*, he went ; *gōā* or *guā*, they went ; *mē baḍ^aṭyō*, I struck ; *tēṇē baḍ^awō* or *baḍ^avēlō*, they struck. Note forms such as *āikhṛā*, for *ākhyā*, it was said. Such also occur in the Gujarātī of Surat.

‘ I have struck ’ is *mē baḍ^awō-āhē*. Or *vī* or *bī* may be added to the past participle, as in *kadhēlā-bī*, they have been made.

Amongst irregular past participles, we can quote *dēdhēlō*, given ; *kadhēlō*, done ; and *gō*, gone.

Verbal nouns, such as *karũ*, to do ; *chārũ-lāg*, in order to tend, point to the influence of Marāṭhī. Besides we also find forms such as *baḍaṭ^awũ* or *baḍ^awũ*, to strike.

The general character of the dialect will be seen from the two specimens which follow. The first is a version of the commencement of the Parable of the Prodigal Son, and the second is a village scene in which a village banker duns one of his clients.

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

DHŌPIĀ DIALECT.

(DISTRICT SURAT.)

SPECIMEN I.

Kuṇi-ēk māṇ^ahāē bē pōhā atā. Tyā-mā āy^atē pōhē bāh
A-certain to-man two sons were. Them-among by-the-younger son father
 āgaḷ āikhā, ‘bāhā, jē mīl^akat māṇē bhāg āvē tī mā
to it-was-said, ‘father, what property to-my share comes that me
 dē.’ Tēṇē jāt^anī mīl^akat-nā bhāg pādī dēdhā. Ghaṇā
give.’ By-him his-own property-of shares having-caused-to-fall were-given. Many
 diḥ unā nāhī ulā-mā badhā ēkaṭhā karī dēdhā nē
days passed not that-much-in all together having-made was-given and
 āghē muluk-mā phīrū gō, nē tā chhuṭā-hāthē pōlēō
a-far country-into to-journey he-went, and there riotousness-with his-own
 badhō paihō udāḍī lāikhō.¹ Jyār tō badhā kharchī
all pice having-squandered was-thrown. When he entirely having-expended
 rah^anō, tyār tiā muluk-mā bhārē dukāḷ paḍ^anō, nē tiyā tāṇ
remained, then that country-in a-mighty famine fell, and to-him want
 paḍū lāgī. Tō gō nē tiā gām-nā ēk hēri māṇ^ahāē tā
to-fall began. He went and that village-of one citizen to-man near
 ranō. Tēṇē tāṇē khēt^arā-mā bhōṇḍē chārū-lāg daw^adyō. Jē
remained. By-him his fields-into swine to-feed he-was-sent. What
 chhālē bhōṇḍē khāyathatē tē khāinē tāṇā pēt bhar^atā,
husks swine eating-were that having-eaten his-own belly he-would-have-filled,
 tē puṇ tiā kōṇē dēdhē nāhī. Jyār tiā bhān āw^anā
that even him by-anyone was-given not. When to-him senses came
 tyār tī āikhā, ‘māṇē bāh-nā badhā hāḷiā khāw^anā jaḍētāy,
then he said, ‘my father-of all hired-servants to-eat is-got,
 nē, wāw^ali karētāy, nē mē bhukhē marētāy. Mē ūṭhī māṇē
and saving they-do, and I with-hunger am-dying. I will-rise my
 bāh-nē tā jāī, nē ākhī, “bāhā, mē tuṇā nē
father-of near will-go, and will-say, “father, by-me thy and
 Par^amēharā pāp kadhā āy, mē tuṇō pōhō ākh^awāḍu-nō kām^anō nāhī;
of-God sin done is, I thy son to-be-called worthy am-not;
 mā tuṇā hāḷiā kāṇī rākh.” Tī ūṭh^anō nē bāh-nē pāhē gō.
me thy hired-servant like keep.” He arose and father-of near went.

¹ Gujarāṭī nākhyo.

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROL

BHĪLĪ OR BHILŌDĪ.

DHŌDĪA DIALECT.

(DISTRICT SURA

SPECIMEN II.

A CONVERSATION BETWEEN A VILLAGE BANKER, HIS DHŌDĪA DEBTOR, AND HIS EDUCATED SON.

Dēw-chand. Alāō, Kik^alā Bhikhāriā.

Dēw-chand. Hulloo, Kiklā Bhikhāriā.

Kik^alā. Kuṇ-āē, rā ?Kiklā. *Who-is-(it), O ?*

D. Ō tē mē, tūnō hēt Dēw-chand. Bār ughād 1

D. *This verily I, thy banker Dēw-chand. Door open a.*bāhēr āw.
*outside come.*K. Kuṇ ? Hēt kā ? Ahā, kā kām paḍ^anā 1K. *Who ? Banker (is-it) ? Ah, what business fell th*ulē rātī-nō tuwā āw^awā paḍ^anā ?
*at-so-much night-of to-thee coming fell ?*D. Chāl, mānā māg^anā rupiyā nē viyāj dē.D. *Come, my owed rupees and interest give.*

K. Tē kahā rupiyā tū māgē ?

K. *Those what rupees thou demandest ?*D. Āyāk,¹ chālīh rupiyā tuwā bal dēwāy^adō tānāD. *Hear, forty rupees to-thee bullock was-caused-to-be-given of-tha*nē rupiyā hāt tunē bhāwā pannāwū lāg dēdhēlā tē ; n
*and rupees sixty thy brother to-marry for were-given those ; an*rupiyā vīh tuwā khāw^atiā dēdhēlā tē ; ē badl
*rupees twenty to-thee for-subsistence were-given those ; these al*milīnē rupiyā dōdh-hō lāw.
*having-been-united rupees one-and-a-half-hundred bring.*K. Mē tuwā mānē khēt^arā-mā^a-thī tīn hārā bhāt dēdhēlā ;K. *By-me to-thee my fields-in-from three hārās rice were-given*tē kā guā ?
*those where gone ?*¹ The Marāṭhī aik.

D. Tāṇā rupiyā chālīḥ viyājā-mā gainā; tō kharā.

D. *Of-them rupees forty interest-in went; that true.*

K. Hē. Ulā badhā rupiyā daḥ mahinā viyājā-mā kā?

K. *Eh. So many rupees ten months interest-in what?*

D. Tūṇā Dēw-ḥam ḥāt rupiyā viyājā-mā vētāē. Tiyā-mā-thā

D. *(By-)thy God's-oath sixty rupees interest-in becomes. Them-in-from*
vīḥ rupiyā tūṇē chhūt mēy^alī. Tū māṇō jūnō asāmī āhē,
twenty rupees to-thee remission was-allowed. Thou my old client art,
tē-thī.
that-from.

K. Rākh. Māṇē pōhā Raḍ^akā ḥādū dē. Ō bhaṇ^anēlō āē, nē

K. *Wait. my son Raḍkā to-call allow. He educated is, and*
tō hisāb gaṇī. Raḍ^akā. Jī-jī nāṇā tuwā wakhātē-wakhātē
he the-account, will-count. Raḍkā. Whatever moneys to-thee from-time-to-time
dēdhēlā, tī tūṇē chōp^adā-mā jamā kadhēlā-bī kā nāī?
were-given, those by-thee account-book-in credit made-are or not?

D. Lē, jōnī ō tūṇō hisāb.

D. *Take, see this thy account.*

R. Tūṇē dēdhēlī rakām jamā kadhēlī k^a āē? Tū

R. *To-thee given sums credit made where is? Thou*
khōṭā-khōṭā lakhīnē āmā garīb māṇ^aḥā ṭhagē. Tū
false-false-things having-written us poor men robbest. Thou
māgēh tē rupiyā pachāḥ būṭhā. Tū Phōjdārāē pāhē tē
mayest-claim those rupees fifty simply. Thou Police-officer near verily
chāl tuwā mālam padē.
come to-thee evident it-will-fall.

D. Chāl, rupiyā pachāḥ pun dē kā nāī

D. *Come, rupees fifty at-any-rate dost-thou-give or not*
dē?

dost-thou-give?

R. Pachāḥ tē-kharā mā pōch dē, nē tūṇā paiḥā chhēḍē

R. *Fifty truly to-me receipt give, and thy pice in-skirt*
bādh.
tie-up.

D. Raḍ^akā, tūē tē thōḍā lakh^atā wāch^atā ḥīkh^anō,

D. *Raḍkā, by-thee verily in-a-little in-writing in-reading it-was-learnt.*

Māthē ghaṇō phātī-gōh kā? Tumā nihālī-mā bhaṇ^abī
Therefore much bursting-thou-wentest what? You schools-in having-taught
bhaṇ^abīnē ḥarkārē ī kōḥā ūdhā karī-mēy^alā.
having-taught by-the-Government this how-much topsy-turvy has-been-made.

Tumī bhaṇ^ajāh tē āmu kā karū?

You learn then we what may-do?

R. Tumī karājāh, tahā bharājāh. Harkārē t
R. You may-do, that you-may-gather. By-the-Government ver
ājā-j kadbā-āhē.
good-very done-is.

FREE TRANSLATION OF THE FOREGOING.

1. *Dēo-chand*.—Hullo! Kiklā Bhikhāriā.
2. *Kiklā*.—Who are you?
3. *D*.—I your Banker. Open the door and come out.
4. *K*.—Ho! Is it you Sēth? What brings you here so late at night?
5. *D*.—Well, bring the money you owe me with the interest.
6. *K*.—What amount do you want?
7. *D*.—Look here! R40 for the bullock I got you, R60 given to you for marryin your brother, and R20 given to you for subsistence. Bring R150 in a
8. *K*.—What became of the 3 *hārās*¹ of rice I gave you from my fields?
9. *D*.—Well! I set off R40 on that account against the interest.
10. *K*.—Hum! So many rupees for interest of 10 months?
11. *D*.—I swear by your patron God that the interest amounts to R60; but I allo you a remission of R20 therefrom, as you are my old client.
12. *K*.—Wait! Let me call my son Raḍkā. He is educated and will cast up tl accounts.
13. *Raḍkā*.—Have you credited in your account book the sums paid to you fro time to time, or not?
14. *D*.—See. Here is the account!
15. *R*.—Where are the amounts paid credited?
You keep false accounts and cheat us poor people. Your due comes t simply R50. Just come to the police court and you will see.
16. *D*.—Well, do you want to pay R50 even or not?
17. *R*.—R50, by all means. Pass a receipt and take your money.
18. *D*.—Raḍkā! As you have just learnt to read and write, have you got win in your head, eh? What humbug has Government started by educat ing you? What shall we do when you take to real learning?
19. *R*.—You will reap what you sow. The Government has after all done the righ thing.

¹ A *hārā* is the name of a corn measure. Twenty-one maunds = one 'big hārā,' and 7 maunds one 'small hārā.'

KŌŌNKAŌI.

The KŌŌnkaŌis are a tribe which is found in the Nawsari Division of the Baroda State, the eastern part of Dharampur and Bansda in the Surat Agency, in the Surgana State, in Talukas Peint and Kalwan of district Nasik, and in Khandesh, especially in Pimpalner. The estimated numbers of speakers are as follows :—

Nawsari	.	.	.	.	.	.	.	.	.	.	.	.	5,613
Surat Agency	.	.	.	.	.	.	.	.	.	.	.	.	125,000
Surgana	.	.	.	.	.	.	.	.	.	.	.	.	9,000
Nasik	.	.	.	.	.	.	.	.	.	.	.	.	78,000
Khandesh	.	.	.	.	.	.	.	.	.	.	.	.	15,000
TOTAL													232,613

The KŌŌnkaŌis consider themselves as superior to the Bhils and say that their ancestors originally came from the Konkan. Their appearance resembles that of the Konkan Thākurs.

The KŌŌnkaŌi dialect is not uniform in all districts. As we proceed southwards it more and more approaches Marāṭhī, and in Dharampur and the southern part of Taluka Peint of Nasik it might with equal right be classed as a Marāṭhī dialect. The influence of Marāṭhī, in the form which that language assumes in the Northern Konkan, is, however, traceable everywhere, though the base of the KŌŌnkaŌi dialect is Gujarātī, or rather Gujarātī Bhīlī.

There is a strong tendency to nasalize vowels. Thus, *āhā* and *āhā̃*, he is; *ra* and *rā̃*, a particle of frequent use in queries and exhortations. Compare the corresponding *rē* in the Magahī dialect of Bihārī (Vol. v, Pt. ii, p. 30).

The mixed character of the dialect is easily recognizable in the inflexional forms.

Thus the oblique form is usually identical with the base, as is also the case in Gujarātī. Occasionally, however, and especially in Dharampur, we find forms such as *mān^asā-lā*, to a man.

The suffixes of the dative are *nē* and *lā*; those of the genitive *nā* and *chā*; thus, *bāhās-chā* and *bāhās-nā*, of the father. The suffix *chā* of the genitive does not, however, seem to occur in Nawsari. Similarly we find *ghōḍō* and *ghōḍā*, a horse, and so on.

'My' is *mā-nā* and *mā-jā*, or *mājhā*.

The past tense of finite verbs is usually formed as in Gujarātī Bhīlī; thus, *gīyā*, he went; *paḍnō*, he fell. Note that the neuter form ends in *ā̃* as in the Marāṭhī of the Konkan; thus, *sāṅgā̃*, it was said. Marāṭhī forms such as *jhālā*, he became; *mār^ala*, it was struck, however, are of frequent occurrence, especially in Dharampur and Nasik.

The future is formed as in Marāṭhī; thus, *kuṭīn*, I shall strike; *ākhan*, I shall say.

The plural of the imperative is formed as in Marāṭhī; thus, *ghālā*, put ye.

The conjunctive participle is sometimes, especially in Nawsari, formed as in Gujarātī Bhīlī, and sometimes as in Marāṭhī; thus, *karīnē*, having done; *wāṭun*, having divided. In Bansda we also find forms such as *khāi-han*, having eaten; compare Khāndēśī *khāi-san*, and the change of *s* to *h* in the Gujarātī Bhīlī of Mahikantha.

It will not, however, be necessary to go into further details. It will be sufficient to give short specimens of the various forms of the dialect. The first specimen which follows is a version of the Parable of the Prodigal Son received from Nawsari. It is

comparatively free from Marāthī elements. The second one is a short conversation between two Bhils received from Surgana, for which I am indebted to Mr. A. H. Simcox, I.C.S. It is more mixed up with Marāthī. Mr. Simcox, however, states that this may to some extent be due to the fact that the young chiefs who assisted him in preparing it had been educated in Marāthī schools.

The third specimen is the beginning of a version of the Parable of the Prodigal Son received from Dharampur. The Marāthī element is here exceptionally strong. This may, however, be due to similar reasons as those just alluded to with regard to the Surgana specimen.

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

BHİLĪ OR BHILŌDĪ.

KŌŌKAŌI DIALECT.

(NAWSARI, BARODA STATE.

SPECIMEN I.

Ēk māṇus-nē dōn pōsā hōtā. Tē-mā-nā lāhānā-nē bās-lā
One man-to two sons were. Them-in-of the-younger-by father-to
 ākbā, 'rupiā-nā mā-lā bhāg dē.' Tēh-nē tēh-lā paisā
it-was-said, 'money-of me-to share give.' By-him them-to money
 vēchī dīdhā. Thōdā dīs puṭhī lāhānā pōsā sārā ēk*thā
having-divided was-given. A-few days after the-younger son all together
 karinē dus*rē mul*k-mā giyā. Tēnē taṭh majā-mā paisā
having-made another country-in went. By-him there pleasure-in money
 khōvī dīdhā, tāhā tē dēs-mā dukāl paḍ*nō. Nē
having-frittered was-given, then that country-in famine fell. And
 tē-nē taṭh aḍ*chan paḍ*nī. Tāhā tē tē dēs-mā-nā ēk janā-nē
him-to there distress fell. Then he that country-in-of one person-to
 taṭh jāinē rah*nō. Tēnē tēnā pōtānā khēt-mā bhūḍ chāru-lā
there having-gone lived. By-him his own field-in swine graze-to
 daw*dyō. Jē śīg bhūḍ khāh*tā tē-mā-thī pōtā-nā pōṭ bharu-lā
he-was-sent. What husks swine ate that-in-from his-own belly fill-to
 mar*ji hōinī; paṇ kōnhī tē-lā kāhī dīhā nāhī. Tō
wish became; but anyone-(by) him-to anything was-given not. He
 hūśiyār hōt, tēwā ākhā kē, 'mā-nā bās-nē kēw*dāk kamārā
sensible became, then it-was-said that, 'my father-to how-many servants
 āhās, nē bhākhar paṇ khūb āhā; paṇ mā tō bhūkē marā-hā.
are, and bread also much is; but I indeed by-hunger dying-am.

Mā uṭhīnē mā-nā bāsā-pā jēn nē tē-nē jāinē
I having-arisen my father-near will-go and him-to having-gone
 ākhan, “bā, may tunē āg¹l nē jug-nē āg¹l pāp
will-say, “father, by-me of-thee before and heaven-of before sin
 karyā² hē. Ātā tunā mī pōsā kahēwāū nāhī, mā-lā tunā
committed is. Now thy I son may-be-called not, me-to thy
 kamārā-mā-nā ēk gan.” Nē tō uṭhīnē pōtā-nā bās-pā giyā.
servants-in-of one count.” And he having-arisen his-own father-near went.
 Tō haju dūr hōtā tāhā tēnā bās-nē diṭhā ; tē-nē dayā
He still distant was then his father-by he-was-seen ; him-to pity
 ānī, nē tō dhāwdīnē bōchīē wā¹gi giyā, nē tē-nē gōlā
came, and he having-run neck-to having-stuck went, and him-to kisses
 diḍhā. Pōsā-nē tē-lā ākhā² kē, ‘bā, may tunē
were-given. The-boy-by him-to it-was-said that, ‘father, by-me of-thee
 āg¹l nē jug-nē āg¹l pāp karyā² hē, nē tunā pōsā nī
before and heaven-of before sin done is, and thy son not
 kahēwāū.’ Bās-nē pōtānā hālī-nē ākhā² kē,
I-may-be-called ‘The-father-by his-own servant-to it-was-said that,
 tumī bēs phad¹kā² liyā nē ēlā-nē sādā, ēnā hāt-lā muddī
you good clothes bring and him-to put-on, his hand-to a-ring
 ghālā, āp¹lā khāinē khuṣī hōiē. Kēm-kē mānā pōsā marī
put-on, we having-eaten merry shall-become. Because my son having-died
 gay¹lā hōtā, tō pāsā jiv¹tā hōinā ; tō bhuli-gay¹lā hōtā, tō jad¹nā.
gone was, he again alive became ; he lost was, he was-found.
 Nē āp¹lā sārā² majā kar¹tā.
And we all merriment make.’

I wakhat tēnā mōṭhā pōsā khēt-mā² hōtā, tō ghar-nē wān¹gyē
This time his eldest son field-in was, he house-of near
 pōhōchyā, tāhā² tēnē nāch¹tā tathā gātā āik¹nē. Tēnē
arrived, then by-him dancing and singing was-heard. By-him
 ēk hālī-lā wāhārīnē sōdā, ‘i kāy āhā ?’ Tēnē
one servant-to having-called it-was-asked, ‘this what is ?’ By-him
 ākhā² kē, ‘tunā bhāu ānāh, tunā bās-nē mōṭhī mēj¹bānī
it-was-said that, ‘thy brother has-come, thy father-by a-great feast
 karīh, kēm-kē tēnā pōsā tē-nē jisā hōtā tisā pāsā ma¹nā.
has-been-made, because his son him-to as was so again was-obtained.’

Ē āikīnē tō rag¹wāy¹nō. Tē-lā ghar-mā² ēu-lā mar¹ji nāhī
This having-heard he became-angry. Him-to house-in come-to wish not
 hōtī. Tē-nē bās-nē bāhār ēinē sam¹jāwyō ; paṇ tē-lā
was. His father-by outside having-come he-was-persuaded ; but him-to
 gōṭh ākh¹tā bās-lā ākhā² kē, ‘hēd, mā hāqā² war¹sā²
story telling father-to it-was-said that, ‘see, I so-many years

KŌŌKANĪ OF BARODA.

hōinā tarī tunī chāk^arī karīh, tunī bōlī may kōi-
became yet thy service has-been-done, thy bidding by-me any-
 chhōdī nāhī. Tē-pan mānā dōstār-nē khuṣī karu-
has-been-abandoned not. However my friend-to merriment make-
 ēk lāhān bōk^adē pan nāhī didhā; pan ā tunā pōsā-
one small goat even not was-given; but this thy son-
 arām^achād-nī-sāthē tunā paisā khōvī dīdhā, tō ānā tād-
harlots-of-with thy money having-frittered was-given, he came th-
 pan mōthī mēj^abānī karī. Tēnē ākhā kā, 'pōsā tū
even great a-feast was-made.' By-him it-was-said that, 'son, the
 mānē-hārē dis^alā rēhēs, nē mānā i sārā tunā-j. Tu-lī
me-of-with always livest, and my this all (is)-thine-certainly. Thee-
 tō khuṣī hōi-lā jōijē, nē khuṣī karu-lā jōijē. Ō
indeed gladness become-to is-proper, and merriment make-to is-proper. Thi
 tunā bhāu marī gay^alā, tō pāsā jiv^atā hōinā; nē bhulī-gay^alī
thy brother having-died was-gone, he again alive became; and lost-went,
 tō jad^anā.
he was-found.'

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

SPECIMEN II.

(KŌŅKAŅĪ DIALECT.)

A SHORT DIALOGUE.

(A. H. A. Simcox, Esq., I.C.S., 1899.)

(STATE SURGANA.)

A.—Arã, tũ kōn āhās, rã ?

A.—Hallo, thou who art, eh ?

B.—Mi bhil āhũ.

B.—I bhil am.

A.—Tujā nāw kāy rã ?

A.—Thy name what eh ?

B.—Tānyā.

B.—Tānyā.

A.—Tũ kōṭhā (or, kukaḍa) jātōs, rã ?

A.—Thou where (or, whither) goest, eh ?

B.—Mulhēr-lā jātuya.

B.—Mulher-to I-go.

A.—Mulhēr mahā lāmb āhā. Aṭha rāt-chī rāt rahāy,

A.—Mulher great distant is. Here night-of night stay,

(or was).

(dwell).

B.—Mā-la tataḍi-chā kām āhā. Ākhū māji aṭha khāyā-piyā-chī

B.—Me-to urgency-of work is. Also my here eating-and-drinking-of

kāy sōirā ?

what convenience ?

A.—Mi karin yawasthā.

A.—I will-make arrangement.

B.—(Pan) tũ kōn āhās, rã ?

B.—(But) thou who art, eh ?

A.—Mi athalā kāṭhyā āhũ.

A.—I here-of stick-man am.

B.—Chāl-rā mā-la gharī ghēun.

B.—Go-then me-to to-home having-taken.

KŌŌKANĪ OF SURGANA.

- A.—Arara, tū ta lāg^adā āhās rā, tu-lā kāy jhhāla, :
A.—Alas, thou then lame art eh, thee-to what has-become, e
- B.—Mājē pāyāt[?] kātā muḍ^alā (rut^alā) āhā. Aṭha dhāvī
B.—Mine in-foot a-thorn broken (pierced) is. Here a-barber
- āhā rā?
is what?
- A.—Hōy. Aṭha bēs (huśār) dhāvī āhā. Tō udyā sakā.
A.—Yes. Here good (clever) barber is. He to-morrow morn.
- tujā kātā kādhil.
thy thorn will-extract.
- B.—Aṭhun Mulhēr kitik (kōḍāk) lāmb āhā, rā?
B.—From-here Mulher how-much (how-great) distant is, eh?
- A.—Dahā kōs, isa pēnā.
A.—Ten kōs twenty miles.
- B.—Ababa, mā-la lāg^adyā-la hōḍā lāmb yōk disāt kasā jāwā-jil.
B.—Well, me-to lame-one-to so-great far one in-day how can-be-gone
- A.—Tu-lā pāyī chālū-lā nīhī paḍat. Hā mārāg bhāi
A.—Thee-to on-foot walk-to not falls. This road grea
- wāhat. Tu-la ekād-jan gāḍi-war bisūn . ghēil.
is-borne. Thee-to someone carriage-on having-sat will-take.
- B.—Bēs, chal. Ap^alyā gharā jāñ, ān (hārī)
B.—Well, proceed. Our-own to-house will-go, and (together)
- jēñ.
will-dine.

FREE TRANSLATION OF THE FOREGOING.

- A.—Hallo, who are you?
 B.—A Bhil.
 A.—What is your name?
 B.—Tānyā.
 A.—Where are you going?
 B.—To Mulher.
 A.—Mulher is very far off. Stay here for the night.
 B.—I have some urgent business there, and who would give me food here?
 A.—I will.
 B.—But who are you?
 A.—I am the watchman here.
 B.—Well, take me to your house.
 A.—Hallo, you are lame; what is the matter?
 B.—I have a thorn in my foot; is there a barber here?

A.—Yes, there is a good barber here. He will pull it out for you in the morning.

B.—How far is Mulher ?

A.—About ten kōs, or say twenty pēnā.¹

B.—How will a lame man as I am be able to walk so far in a day ?

A.—You will not have to walk. This road is much used for traffic. Somebody will let you sit in his cart.

B.—Well, let us go and dine at your house.

¹ A *pēnā* is the distance a man will go with a load on his head without resting. The people have no clear conception of distance and seldom use the word *kōs*.

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

BHĪLĪ OR BHILŌḌĪ.

KŌŃKAṆĪ DIALECT.

(DHARAMPUR, SURAT AGENCY.)

SPECIMEN III.

Ēk-kōṇī māṇ^asā-lā dōn pōr^aghā hōtā; an tyānt^alā dhāk^alā-nī
A-certain man-to two sons were; and them-in-of the-younger-by
 āp^alē bahās-lā sāṅg^alā kī, 'babās, mājhā wātā-chā il tō
his-own father-to it-was-said that, 'father, my share-of will-come that
 māl mā-lā dyā.' An tyā-nī padar-chi mil^akat tyān-lā
property me-to give.' And him-by his-own property them-to
 wātun dili. An bahu dīwas na jhālā hōḍāt tē
having-divided was-given. And many days not passed in-that that
 dhāk^alā pōr^aghā-nī sagh^alā gōlā kēlā an bahu dūr dēśā-chi
younger son-by all collected was-made and very distant country-of
 wāt dhar^alī; an taṭha wāt gōṭhīt padar-chi sagh^alī milkat
way was-taken; and there bad living-in his-own all property
 nās^alī; an tyā-nī jar sagh^alā khar^achun ṭāk^alā tāhā
was-squandered; and him-by when all having-spent was-thrown then
 tē dēśāt mōṭhā kāl paḍ^alā, an tyā-lā aḍ^achaṇ paḍāē lāg^alī;
that in-country great famine fell, and him-to difficulty to-fall began;
 an tē dēś-chā ēk jumidārāē taṭha jāun rahalā; an tyā-nī
and that country-of one citizen's there having-gone lived; and him-by
 tyā-lā sētāt ḍuk^arā chāru-lā dawāḍ^alā.
him-to in-the-field swine feed-to was-sent.

Naik^aḍī and Kōṇkaṇī may be considered as the last links in the chain connecting the Bhīlī of Mahikantha with the broken Marāṭhī dialects of Thana. In Nasik Kōṇkaṇī gradually merges into Khāndēśī, the principal language of Khandesh and the adjoining parts of Nasik, Buldana, and Nimar. Some Bhīl dialects spoken in these districts are almost identical with Khāndēśī, and they will be dealt with in what follows :—

PANCHĀLĪ.

The Panchals, or brass-workers, of Buldana have been reported to speak a separate dialect called Panchālī. The number of speakers has been estimated at 560.

A version of the Parable of the Prodigal Son in Panchālī has been received from the Melkapur Taluka on the Khandesh border of Buldana. It exhibits a form of speech which, in many points, is related to Khāndēśī, though of a much more mixed nature.

The pronunciation is apparently the same as in Khāndēśī. It should, however, be noted that final *ā* and *ō* or *u* are frequently interchanged. Thus, *pōryā* and *pōryō*, a son; *tārā*, *tārō* and *tāru*, thy; *gayō* and *gayā*, he went; *hāt-mō*, on the hand; *āṅg-ma*, on the body, etc.

The inflexion of nouns differs from Khāndēśī in so far as there are no traces of the oblique plural ending in *s*; thus, *chāṅg^alyā mānus-na*, of good men.

The case of the agent is formed by adding *nē*, *na*, or *ē*; the dative by adding *na*; the locative by adding *ma*, etc. Thus, *bāp-nē* and *bāpē*, by the father; *mānus-na*, by the man, to the man; *wāwar-ma*, in the field. Note also *yē ritan*, in this way.

There is apparently no neuter gender. Compare *gānō aiku āē*, singing to-hear came; *pēt bharē astu*, he would have filled his belly; *i-na ēk nōkar-na puchē*, he asked a servant.

Pronouns.—‘I’ is *hū* as in Gujarātī and Mālvī; ‘my’ is *mārā*; ‘thy’ *tārā* and *tōrō*; ‘his’ *u-na*; ‘your’ *tumārō*, and so on. Note also *ō*, he; *u-na* and *tī-nē*, by him; *yē*, this; *yē-kyō*, to this; *jē*, who, etc.

The verb substantive is *chha* as in Gujarātī and the Khāndēśī of Nimar. *Chha* (or *chhē*) is used for all persons and numbers of the present tense. The past tense is, singular, 1, *hōtō*, or *tō*; 2, *hōtās*; 3, *hōtō*, *hōtā*, *thō*, and *huyā*; plural, 1, *hōtō*; 2, *hōtā*; 3, *hōtā*.

The present tense of finite verbs is formed by adding *chha* to the old present; thus, *hū jāu-chha*, I go; *tu jāi-chha*, thou goest; *ō jāi-chha*, he goes. Other forms are *hū maras*, I die; *tu rahi-ch*, thou remainest; *ō āwas*, he comes; *hāmī mārū*, we strike; *hū mārās chhē*, I am striking.

The past tense is formed by adding the suffixes *ā* or *yā*; thus, *ō lāgyā*, he began; *gayō*, *gayā*, he went; *rahā*, he remained; *ō didu nahī*, that was not given; *hū tāri sēwā kari*, I did thy service, etc.

There are only a few instances of a future. Thus, *kawhas*, I will say; *mārūs*, I will strike; *hāin*, I shall be; *āpun ānand karō*, we shall make merry. The last mentioned form *karō* is probably simply the first person plural of the present. In *āpun khāē pī majā kari*, let us eat and drink and make merry, *kari* seems to correspond to the Khāndēśī future ending in *ē*.

The verbal noun is formed as in Khāndēśī. Thus, *suk^awā*, to say; *karāwā* and *karwā-nā*, to make; *ad^achan paḍyā lāgē*, distress began to arise. In *poshākh āṅg-ma mēl^anō*, put a cloth on his body, the form ending in *nō* seems to be a future participle passive, corresponding to Marāṭhī forms ending in *vā*.

The conjunctive participle is formed as in Khāndēśī. Thus, *wāṭī*, having divided; *achīn*, having been; *karin*, having done. Note also *aikiyē*, having heard, where the suffix *ē* of the case of the agent has been substituted for *n*.

The specimen which follows will probably be sufficient to give an idea of the character of the dialect.

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

BHĪLĪ OR BHILŌPĪ.

PANCHĀLĪ DIALECT.

(MELKAPUR TALUKA, DISTRICT BULDANA.)

Ek mānus-na bē pōryā hōtā. Nānhō pōryā bā-na kaichha
One man-to two sons were. The-younger son father-to says
 kī, 'bā, mārā hiśā-nī dhan-daw^alat ma-na da.' Bāp-nē
that, 'father, my share-of wealth-property me-to give.' Father-by
 bēwa-na bī wāṭī dīdī. Thōdyā-ch din-tī nhānhō
the-both-to even having-divided was-given. A-few-only days-after the-younger
 pōryā sam^adhi jīn^agānī dēs-par lē gayō. Wa whā
son all property another-country-to having-taken went. And there
 tī-nē chain-bājī karin it^alī bī uḍāī nākhī;
him-by merry-making having-made so-much even having-squandered was-thrown;
 u-na sam^ada paisō yē ritan kharch hui gaya, maṅg ō
him-by all money this in-manner spent having-been went, then that
 das-ma mōṭō kāl padyā. Maṅg u-na ghanī aḍ^achan
country-into great famine fell. Then him-to great difficulty
 padyā lāgī. Maṅg ēk nāghar gayā rahā. Maṅg ō mānus-nē
to-fall began. Then one (to-)citizen he-went lived. Then that man-by
 āp^alu wāwar rākh^ana mēlē-chha. Whā^a. ō mānus-na ḍuk^arē khāi
his-own field to-watch he-put-is. There that man-by by-swine having-eaten
 nākhīs kōṇḍā-par khuṣī-tī pēt bharē as^atu, ō kōnā
left husks-on willingly belly filled might-have-been, that by-any-one
 u-na didu nahi. Tawānā ḍōlā ugh^adyā, tawā ō āp-nē suk^awā
him-to was-given not. Then eyes opened, then he to-himself to-say
 lāgyā, 'mārā bāp-nā kit^anu naukar-kan purī uryā
began, 'my father-of how-many servants-near having-been-enough it-was-saved
 paṅ hū bhukkī maras. Mhārā bāp-kan jāī kawhas kī, "bā,
but I hungry die. My father-to having-gone I-will-say that, "father,
 hū tumārō wa Dēw-nā ghanā gunhāgār chha. Hū tārā pōryā kawhā-nā
I your and God-of great guilty am. I thy son be-called-to

barābar nahi. Ātā ma-na ina-upar mōḷ^akari-nigata wagāw.”’
fit am-not. Now me-to hence-forth a-hired-servant-like treat.”’
 Yawā ichār karin maṅg āyō. U-na bāp-ti dur-ti
Thus a-thought having-made then came. Him-to father-from far-off-from
 jui u-na dayā āwas, u-na bēṭā-na gaḷ-ma miṭi mārī
seeing him-to pity comes, him-by son-to the-neck-on embracing was-struck
 u-na bōkā lidā. Pōrē bāp-na kayēchha, ‘bā, ma-na Dēw-nō
him-by a-kiss was-taken. Son father-to said, ‘father, me-by God-of
 wa tōrō ghanō ap^rukh karī; ātā tāru pōryā kawā-nā barābar
and thine great fault was-made; now thy son be-called-to fit
 nahi.’ Bāp-na chāk^rrā-na kawhā kī, ‘chāṅg^alō pōshākh thāṭ-ti
I-am-not.’ Father-by servants-to it-was-told that, ‘good a-dress state-with
 āṅg-ma mēl^anō; hāt-mō āṅg^ati, pag-mō jōḍō ghāl, kahi, āj
on-body should-be-put; on-hand a-ring, on-foot a-shoe put, having-said, to-day
 āpun khāi-piī majā kari. Mārō bēṭō āj-kanti
we having-eaten-and-drunk merriment shall-make. My son to-day-until
 gayō samaj^atā-thā, āj phirī āyō; jē nahi huy^atō, tō
was-gone I-was-understanding, to-day back came; who not existed, he
 āj sāp^adyō.’ Mhun ānand karāwā lāgyā.
to-day is-found.’ Therefore joy to-make they-began.

Mōṭō pōryō wāwar-ma hōtō. Ghar-kan āyō, ghar-mā chālyō
The-elder son in-field was. House-near came, the-house-in went
 nāch tamāsā gānō bajāw^anō aiku āi. Yaju i-na ēk nōkar-na
dancing show singing music to-hear came. And him-by one servant-to
 puchi. Naukar kaichha, ‘tārā nānhā bhāi āyō-chha. Ō
it-was-asked. The-servant says, ‘thy younger brother come-is. He
 khuśālīni phirī āyā, bāpē khāwā karita.’ Yē aikiyē
safe-and-sound back came, by-father a-feast is-made.’ This having-heard
 u-na rāg āyō, wa ghar-ma nā-jāy. U-na bāp bāhēr
him-to anger came, and house-into not-would-go. His father out
 āyō wa u-nyā in^atyā kar^awā lāgyā. Ō pōayā bāp-kan kawā
came and his entreaties to-make began. That son father-to to-tell
 lāgyā, ‘bā, hū āj-kan-ti it^alā waras tāri sēwā kari, tārā
began, ‘father, I to-day-till so-many years thy service did, thy
 hukūm bhāgyō nahi, yēw^adu achina tu-na ma-na wa mārā
command was-transgressed not, such being thee-by me-to and my
 dōs-na chain kar^awā-nā ēk bōk^adu bī dida nahi. Ō
friends-to merriment to-make one kid even was-given not. This
 nhānā tārā pōryā-nē sam^adī paisō chain^abājī-na udāi-nākhī, ō
younger thy son-by all money riotous-living-with was-squandered, he
 āyō tari u-na mēj^awānī karī.’ Yē-kyō bā kavhā lāgyō, ‘pōryā,
came yet him-to a-feast is-made.’ This-to father to-tell began, ‘son,

tu mārā jawaḷa-ch rahich, jē mārā chha tē tāra chha. Ap
thou my near-veryly livest, which mine is that thine is. W
 ānand karō hē yug hōtē. Tārō bhāi marō thō, jītā huyē
joy should-make this proper was. Thy brother dead was, alive becam
 harāi gayā-thā, tō āj sāp^aḍyā.
lost gone-was, he to-day is-found.'

RANĀWAṬ.

This dialect is spoken by the Khiste Brāhman̄s of the Burhanpur Tahsil of Nimar. The number of speakers has been estimated for the use of this Survey at 500.

Ranāwaṭ is, in all essential points, identical with the current Khāndēśī of the Burhanpur Tahsil. The following peculiarities should be noted :—

Final vowels in postpositions are often dropped; thus, *tyāl* and *tyā-lē*, to him; *jamān* for *jamā-nā*, of the property.

N is often cerebral; thus, *mā-ṇā*, my.

Note also the *y* in forms such as *ghar-myā*, in the house; *lāgyā* and *lāgā*, he began, etc.

There are no traces of the oblique plural form ending in *s*. A form ending in *āt* or *hāt* seems to be used instead; thus, *majūr-hāt-lē*, to the servants; *lōkē-hāt-nē gardē*, a crowd of people; *chhōk^aryāt-lē*, to the daughters. The suffix of the case of the agent is *ē*; thus, *bāpē*, by the father. Note also the postposition *warā-mē* in *śuddhi-warā-mē*, on his senses; *tyā-ṇi warā-mē*, thereupon. The suffix *ṇi* in *tyā-ṇi* in the last instance is the usual oblique form of the genitive suffix.

The plural of strong masculine bases ends in *ā*; thus, *ghōḍā*, a horse and horses.

With regard to pronouns we may note the plural forms *tyā-ṇā*, their; *tyāt-lē*, to them, etc.

The verb substantive is *chhau*, I am, second and third persons *chhē* or *chha*; plural, 1, *chhējēchh*; 2 and 3, *chhētēchh*. The past tense is *chhā* and *thā*, used for all persons and numbers.

Similarly *chh* is used in the present tense of finite verbs instead of Khāndēśī *s*; thus, *mārachh* and *mār^achha*, I, thou, or he, strikes; plural, 1, *mār^ajēchh*, 2 and 3, *mār^atēchh*. In the plural forms the final *chh* is often, in all such forms, replaced by *ch*; thus, *tyā mār^atēch*, they strike.

The past tense is formed as in Khāndēśī. Note, however, the forms ending in *yā*; thus, *lāgā* and *lāgyā*, began; *puchya*, it was asked.

‘To strike’ is given as *mār^awa*, and the future of that verb is, singular, 1, *mār^asū*; 2, *mār^asī*; 3, *mār^ai*; plural, 1, *mār^asū*; 2, *mār^asō*; 3, *mār^atī*.

Note finally the form *khuśī manāwa*, let us make merry.

In all essential points, however, the specimen which follows will show that Ranāwaṭ closely agrees with ordinary Khāndēśī.

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌḌĪ.

RANĀWAṬ DIALECT.

(BURHANPUR TAHSIL, DISTRICT NIMAR.)

Kōṇi-ēk manus-lē dōn chhōk ^a rā chhā.	Tyā-mā-thī nhānā	bāp-lē
<i>A-certain man-to two sons were.</i>	<i>Them-in-from the-younger</i>	<i>the-father-to</i>
mhaṇ ^a wā lāgā,	‘bābā,	jō-kāhī
<i>to-say began,</i>	<i>‘father,</i>	<i>what-ever</i>
	jamān	hissā māṇī
	<i>of-property</i>	<i>share my share-into</i>

yē tō dē.' Phirī tyāyē tyāt-lē jamā wātī dinī.
comes that give.' Then by-him them-to property having-divided was-given.
 Phirī thōdā dis-thī nhānā chhōk^arā aw^aghī jamā-karīnē dūr
Then few days-after the-younger son all having-collected far
 dēs-lē chāl^anā gyā. Ankhō tētha udhaḥ-handī karīnē pās-nī
a-country-to going went. And there spendthriftness having-done near-of
 jamā khōī dinī. Phirī tyāyē aw^agha khar^achi-tākya-
property having-squandered was-given. Then by-him all had-been-expended-
 bād tyā dēs-majhār kāl paḍyā, tyānī-thī tyāl mōṭhī aḍ^achan
after that country-into famine fell, of-that-from to-him great difficulty
 paḍ^awā lāgī. Tarāṇ tō tyā dēs-mā-nā ēk bhalā-māṇas-pāsē jāīnē
to-fall began. Then he that country-in-of one gentleman-near having-gone
 rāh^anā. Tyāyē tē tyāl ḍukkar charāwāl āp^anā khēt-majhār
remained. By-him then to-him swine to-graze his-own field-into
 pāṭhavya. Tarāṇ ḍukkar jyā phōt^arā khāt tyā-nī-warā-mē tyāyē ap^ana
he-was-sent. Then the-swine which husks eat them-with by-him his-own
 pēt bharawa asa tyāl wāt^ana; ankhō tyāl kōṇī kāhī
belly should-be-filled so to-him it-appeared; and to-him by-any-body anything
 dina nāhī. Phirī tō śuddhi-warā-mē yēīnē mhaṇ^awā lāgā ka,
was-given not. Then he senses-on having-come to-say began that,
 'māṇā bāp-nā kaṭlāk majūrhāt-lē pēt bharīnē bhākar chhē.
'my father-of how-many servants-to belly having-filled bread is.
 Ankhō mī bhuk-thī marachh. Mī uṭhīnē āp^anā bāp-nī
And I hunger-with am-dying. I having-arisen my-own father-of
 taraph jāśū ānī tyāl mhaṇ^asū, "arē bāp, mī ākāś-nī viruddh
towards will-go and to-him will-say, "O father, by-me heaven-of against
 wa tuṇī samōr pāp kyē chha. At-pās-thī tuṇā chhōk^arā mhaṇ^awān
and of-thee before sin done is. Henceforth thy son to-be-called
 lāyak rāh^anā nāhī. Āp^anā ēkhāda majūr pramāṇē māl thaw.''
worthy I-remained not. Thy-own one servant like to-me keep.''
 Phirī tō uṭhīnē āp^anā bāp-nī taraph gyā. Tarāṇ tō dūr
Then he having-arisen his-own father-of towards went. Then he far
 chhē aṭlā-majhār tyā-nā bāp-lē tyāl jōīnē, pēt-majhār khaḥ-baḥī
was in-the-meanwhile his father-to him having-seen, the-heart-in compassion
 wana, ankhō tyāyē tyā-nī galā-majhār daw^aḍīnē bilag^anā nē tyā-nā
came, and by-him his the-neck-on having-run it-was-clung and his
 makū līnā. Phirī chhōk^arā tyāl mhaṇ^awā lāgā, 'bāp, ākāś-nī
kiss was-taken. Then the-son to-him to-say began, 'father, heaven-of
 viruddh wa tuṇī samōr mī pāp kyē chha; ankhō at-pās-thī tuṇa
against and of-thee before by-me sin made is; and henceforth thy
 chhōk^arā mhaṇ^awā lāyak mī rāh^anā nāhī.' Paṇ bāpē āp^anā
son to-be-called worthy I remained not.' But by-the-father his-own

nōkar-lē ākhē, 'chōkhaṭ aṅgar^akhā āṇinē yāl ghāl, aṅkhō
servant-to it-was-told, 'good a-coat having-brought to-this put, and
 tyā-nā hāt-myā aṅg^athī wa pāy-mā jōḍā ghālā; phirī āpaṇ khāinē
his in-the-hand a-ring and in-the-feet shoes put; then we having-eaten
 khuṣī manāwa. Kā-kī au māṇā chhōk^arā mari gyē chhā,
happy should-become. Because this my son having-died gone was,
 tō phirīnē jītā jāyā; wa khōwāi gyē chhā, tō pāw^anā.' Tarāṇ tyā
he again alive became; and lost gone was, he is-found.' Then they
 khuṣī manāwā lāgyā.
merry to-become began.

Tarāṇ tyā-nā mōṭhā chhōk^arā khēt-myā chhā. Phirī tō yēinē
Then his eldest son the-field-in was. Then he having-come
 ghar-nī pāsē yēta-ch tyāyē wājā-gājā nē nāch aikyā.
house-of near coming-immediately by-him playing-singing and dancing was-heard.
 Tarāṇ naukar-myā^a-thī yēk-lē tyāyē balāinē puchhya, 'āi kāy
Then the-servants-in-from one-to by-him having-called it-was-asked, 'this what
 chhē?' Tyāyē tyāl ākhya kī, 'tu-nā bhāu wanā chhē. Aṅkhō
is?' By-him to-him was-told that, 'thy brother come is. And
 tō tuṇā bāp-lē hāṣī-khuṣī miḷ^anā, yāṇī-thī tyāyē mōṭhī paṅgat
he thy father-to safe-and-sound was-obtained, therefore by-him great a-feast
 kāi chha.' Tarāṇ tō ghussā hōinē majhār jāy-nāi. Yā-nī-thī
made is.' Then he angry becoming inside would-not-go. Therefore
 tyā-nā bāp bhāir yēinē tyāl sam^ajāwā lāgyā. Paṇ tyāyē
his father out having-come to-him to-entreat began. But by-him
 bāp-lē jāwāb dīnā kī, 'jōy, mī aṭ^alā warsē tuṇī chāk^arī
the-father-to answer was-given that, 'see, I so-many years thy service
 karachh, aṅkhō tum-ṇī ādnyā mī kadhī tōḍī nāhī,
am-doing, and your order by-me at-any-time was-broken not,
 phirī mī māṇā sōbatī-bar^abar ramawa mhaṇinē
on-the-other-hand by-me my friends-with it-should-be-feasted having-said
 tuyē māl kadhī bak^ara suddhā dinha nāi; nē jyāyē tuṇī
by-thee to-me ever a-goat even was-given not; and by-whom thy
 jamā kas^abīn-bar^abar khāi ṭākī tō āu tuṇā chhōk^arā
property harlots-with having-devoured was-thrown that this thy son
 wanā tē tū tyāṇī-karat mōṭhī paṅgat kāi chha.' Tarāṇ tyāyē
came then by-thee of-him-for great a-feast made is.' Then by-him
 tyāl mhaṇya, 'chhōk^arā, tū sadā māṇī-bar^abar rāhachh; aṅkhō māṇī
to-him was-said, 'son, thou always me-with art-living; and my
 sarw jamā tuṇī-ch chhē, paṇ hāṣī wa khuṣī karavi ai
all property thine-only is, but pleasure and delight should-be-made this

jarūr chha; kārāṇ kī, au tuṇā bhāu marī gyē chhā,
necessary was; because that, this thy brother having-died gone was,
 phirīnē jītā jāyā; wa khōwāī gyē chhā, tō pāvi-gyā.
again alive became; and lost gone was, he has-been-found.'

Bhils are the principal inhabitants of the Surgana State and of the northern part of Nasik, and they are also found in the Dangs State. Their dialect is very closely related to Khāndēśī. It will be sufficient to draw attention to a few points.

There is a tendency to clip final vowels; thus, *tyā-n* and *tyā-na*, by him; *may mar*, I die.

ṽ is dropped before *i*, *ē*, and *y*; thus, *istu*, fire; *īs*, twenty; *yapār*, business.

The inflexion of nouns is, broadly speaking, the same as in Khāndēśī. Note, however, the dative suffix *ta*. Thus, *ābās-nā*, of the father; *chākaras-ta*, to the servants; *pāṭil-nī ghar*, at the Patil's house. The sense of gender is weak. Thus, we find *hai* (fem. and n.) *diwas* (m.), this day; *sampattī wāṭī dīnā*, property having-divided was-given.

The present tense of the verb substantive is formed as follows:—

Singular, 1. <i>āsa</i> , or <i>śāūsā</i>	Plural, 1. <i>āsat</i> , <i>sat(as)</i>
2. <i>āsa(s)</i> , <i>śās</i>	2. <i>āsat</i> , <i>sat(as)</i>
3. <i>āsa</i> , <i>sa</i>	3. <i>āsat</i> , <i>sat(as)</i>

The present tense of finite verbs is formed as in Khāndēśī; thus, *māras*, plural *mār^atas* from *mār^anā*, to strike. We, however, also find forms such as *jās*, we, or you, go; *jāt*, they go; *bharat*, they fill.

The past tense is formed as in Khāndēśī; thus, *rahinā*, he remained; *lāgā*, he began; *gayōl* and *gayēl*, he had gone, etc. Marāṭhī, or mixed Marāṭhī, forms are *lāg^ala*, they began; *jāy^alā*, they were; *wan^alā*, they came, etc.

The active and the passive constructions are sometimes confounded. Thus, *mul sāṅg^anu*, the-son it-was-said, the son said. The impersonal passive construction is sometimes used with neuter verbs, as also occurs in Rājasthānī. Thus, *tyān gayā*, by-him it-was-gone, he went.

The future agrees with Khāndēśī. Thus, from *mār^anā* to strike:—

Singular, 1. <i>mār^asū</i>	Plural 1. <i>mār^asū(t)</i>
2. <i>mārīs</i> , <i>mār^aśī</i>	2. <i>mār^aśāl</i> , <i>mār^aśāt</i>
3. <i>mārī</i> , <i>mārāī</i>	3. <i>mār^atī</i> , <i>mār^athīn</i>

Other forms will be easily recognized as identical with, or corresponding to, those used in Khāndēśī.

I am indebted to Mr. A. H. A. Simcox, I.C.S., for an excellent specimen of the Bhil dialect of the northern part of Nasik, about Malegaon.

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

(BAGLAN, DISTRICT NASIK.)

(A. H. A. Simcox, Esq., I. C. S., 1899.)

Ēk māṇas-ta dōn āṇḍōr jay^alā. Dhāk^atā mul bāp-ta
 One man-to two sons became. (By-)the-younger child the-father-to
 sāṅg^anu, 'bābā, mani wāt^ani-nā kā māl yēi tō dyā.' Maṅg
 it-was-said, 'father, my share-of what property will-come that give.' Then
 tyā-na tyās-lā sampatti wāṭi dinā. Maṅg dhāk^alā āṇḍōr
 him-by them-to property having-divided was-given. Then the-younger son
 thōḍē diwas-ma sampatti gōlā karī mulukh-ma gayā ān tai
 a-few days-in property together having-made a-country-in went and there
 tyān udhalē-panā-ma wāgi-sana āp^ani sampatti uḍāi dinā.
 by-him extravagance-in having-lived his-own property having-squandered was-given.
 Maṅg sag^alā paisā sari gayā-ta, tai bhārī dushkāl
 Then all money having-been-exhausted gone-was, then a-heavy famine
 paḍ^anā; tyā-mulē tyāt khāwā-nī aḍ^achaṇ paḍ^anī; tawā tō ēk
 fell; on-that-account to-him eating-of difficulty fell; then he one
 pāṭil-nī ghar jāi rahinā. Tyān tyā-ta ḍuk^arē chār^awa-ta
 Pāṭil-of to-the-house having-gone remained. By-him him-to swine graze-to
 wāwar-ma dawāḍ^anā; tawā jē ḍukar kach^arā khāu lāg^ala tyā-war
 field-in he-was-sent; then what the-swine rubbish to-eat began that-upon
 tō pōṭ bharāwā asa tyāt wāt^anā, tarī kōṇi tyā-ta
 indeed belly should-be-filled so to-him it-seemed, still (by-)any-one him-to
 dinā-nā. Tō suddi-war wanā ān mhaṇ^awā lāgā, 'mani bāp-ni
 was-given-not. He senses-on came and to-say began, 'my father-of
 ghar kaik pōṭ bharat ān may bhukē mar. May āthēn
 at-the-house several belly fill and I with-hunger die. I here-from
 jāsu bāp-ta sāṅg^asu ki, "may Dēw-ni ghar ān tuni ghar
 will-go father-to will-say that, "I God-of in-the-house and thy in-house
 chōri kar^anōl," asa sāṅg^asu, "āj-pāśi mā-ta āṇḍōr sār^akhā lēkhū
 theft did," so will-say, "to-day-from me-to son like to-consider
 nakō. Nōkarī lōk-ni sār^akha mā-ta ṭhēw." Maṅg tyān
 is-not-proper. Servant people-of like me-to keep." Then by-him
 ābās-tāwa gayā. Maṅg ābās-na tyā-ta jōi-sana mōṭhā kan^awalā
 the-father-to was-gone. Then the-father-by him-to having-seen great compassion
 wani, tyā-na dhāi-sana tyā-nī galā-ta miṭhī mār^anā ān tyā-nā muku
 came, him-by having-run his neck-to embracing was-struck and his kiss

linā. Tō mhaṇ^awā lāgā kī, ‘bābā, may Dēw-ni ghar ā.
was-taken. He to-say began that, ‘father, I God-of in-the-house ar
 tuni ghar chhōri karⁿōl, āj-pāśī mā-ta āṇḍōr sār^akhā lēkhū
thy in-house theft did, to-day-from me-to (thy) son like to-consider
 nakō.’ Maṅg bāp-na chākaras-ta sāṅg^anā kī, ‘uttam kuḍ^acl
is-not-proper.’ Then the-father-by servants-to it-was-said that, ‘best a-coa
 āṇi-sana yā-ta ghālā, yā-na hāt-ma āṅgōṭhī ān pāy-ma pāyatan
having-brought him-to put, his hand-in a-ring and feet-in shoes
 ghālāwāt dyā, maṅg āpun jāi-sana majā karū; kāran manī
to-put give, then we having-gone merriment will-make; because my
 āṇḍōr mari gaēl, āni jītā jayā; ān daudi gayōl ta,
son having-died had-gone, and alive became; and having-been-lost gone was
 sāpad^anā.’ Tawā tē lōk harś karū lāg^anat.
is-found.’ Then they people joy to-make began.

Tawā tō wadil āṇḍōr wāwar-ma āstōl. Maṅg tō ghar-jawaḷ gayā,
Then indeed eldest son field-in was. Then he house-near went,
 maṅg tyā-ta wājā ān nāch aikū wanā. Maṅg tyā-na chākar-ta
then him-to music and dancing to-hear came. Then him-by a-servant-to
 hāk mār^anā, tyā-ta maṅg ichārū lāg^anā, ‘hai kā āsa?’ Chākar
call was-struck, him-to then to-ask he-began, ‘this what is?’ The-servant
 tyā-ta sāṅg^anā, ‘tunā bhāus wanā āsa, ān tuni bāp-ta suk^alik miḷ^anā
him-to said, ‘thy brother come is, and thy father-to in-safety was-met
 majē yā-karītānā hai jēwanāwāl āsa.’ Maṅg tō rāgī bhari
therefore on-this-account this feast is.’ Then he with-rage having-filled
 ghar-mā jāwā-nā lāgā. Majē maṅg tyā-nā bāp bāhēr yēi-sana
house-in to-go-not began. Therefore then his father out having-come
 sam^ajād^awā lāg^anat. Tawā tyā-na ābās-ta utār dinā kī, ‘it^akā
to-remonstrate began. Then him-by the-father-to reply was-given that, ‘so-many
 diwas may chākari karū lāg^anōl, ān tum-nā kahyā mōḍi-sana may gayā
days I service to-do began, and your saying having-broken I went
 nā, tarī sōb^atī wanalā tar tyās-ta kadhi-tarī kar^adū dinā-sa-nā; ān
not, still friends if-came then them-to ever-even a-kid given-was-not; and
 hai tuni jin^agī kaj^abin barōbar udāi dinā ta tyā-ta mōṭhi
this thy property harlots with having-squandered given was him-to a-great
 jēwanāwāl kar^awā-ta lāg^anā.’ Tawā bāp-na tyā-ta utār dinā kī,
feast to-make began.’ Then the-father-by him-to reply was-given that,
 ‘hai jin^agī jāwa tu mā-pa āsas tāwa tunī-ch āsa; pan harś wa
‘this property as-long thou me-with art so-long thine-alone is; but joy and
 ānand kar^awā-nā hai diwas āsa; kāran kī hau tunā bhāus mari
mirth making-of this day is; because that this thy brother having-died
 gayōl, hau jītā jayā āsa; ān hau daudi gayōl ta, sāpad^anā.’
gone, this alive become is; and this having-lost gone was, is-found.’

BĀG^ALĀNĪ OR NAHARĪ.

This is the dialect of the ancient kingdom of Baglan, comprising the present Taluka of Satana and parts of Malegaon, Kalwan and Pimpalner. The name Naharī is stated to be a corruption of Nyahadī, a name given by the people along the Tapti to those who live along the small mountain rivers in Baglan. Naharī, therefore, probably means 'river-language.'

It has been returned as a separate dialect from the Peint Taluka in Nasik and from the Surgana State. The following are the revised figures :—

Nasik	.	.	.	.	.	.	.	.	.	.	.	10,000
Surgana	.	.	.	.	.	.	.	.	.	.	.	3,000
TOTAL											.	<u>13,000</u>

In the south of Peint Taluka the dialect gradually merges into Marāṭhī. In the north it becomes more and more like Khāndēśī, and may be considered as a form of that language. I am indebted to Mr. A. H. A. Simcox, I.C.S., for two specimens, both prepared in Baglan. The first is a version of the Parable of the Prodigal Son, only the first few lines of which have been reproduced. The second is a conversation between a villager and a wayfarer.

The Brāhman of Khandesh are said to be able to understand Bāg^Alānī without difficulty, and the dialect does not differ much from Khāndēśī. We may only note forms such as *mī sēūs*, I am; *tū sās*, thou art; *āmi śijēs*, we are; and the imperative of verbs ending in *ā*, which add *y*; thus, *dzāy*, go; *khāy*, eat, etc.

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌḌĪ.

BĀG^ALĀNĪ OR NAHARĪ DIALECT.

(BAGLAN, DISTRICT NASIK.)

SPECIMEN I.

(A. H. A. Simcox, Esq., I.C.S., 1899.)

Ēk bāp-lē dōn āṇḍōr dzayāt. Tyā-madzhār dhāk^Alā āṇḍōr mhaṇē, 'bābā
One father-to two sons were-borne. Them-among younger son said, 'father
rē, jī jīn^Agī sē tyā-madzhār ma-nā nimē wātā sē tō ma-nā mā-lē
O, what property is that-in my half share is that mine me-to
wātā pādī dē.' Maṅg bāp-nī nimē-nīm wātā pādī
share having-felled give.' Then the-father-by half-and-half shares having-caused-to-fall
didhī. Maṅg thōḍā diwas rāhī-sanī dhāk^Alā āṇḍōr sam^Adī jīn^Agī
was-given. Then few days having-stayed the-younger son all property
dzamā karī-sanī dūr mul^Akhāt nighī gayā. Maṅg taṭhē dzāi-sanī
together having-made far to-country having-started went. Then there having-gone
chikkōrēpanē-khāl āp^Alā wātā udāi didhā.
wastefulness-under his share having-squandered was-given.

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

BĀG^ALĀNĪ OR NAHARĪ DIALECT.

(BAGLAN, DISTRICT NASIK.)

(A. H. A. Simcox, Esq., I.C.S., 1899.)

SPECIMEN II.

A.—Arē, tū kōṇ śās?

A.—O, thou who art?

B.—Mī Bhil^adā śēūs.

B.—I a-Bhīl am.

A.—Tu-nā nāw kāy?

A.—Thy name what?

B.—Tānyā śē.

B.—Tānyā is.

A.—Tū kōṭhē dzās-rē?

A.—Thou where goest-O?

B.—Mulhēr dzās.

B.—To-Mulher I-go.

A.—Mulhēr dūr śē. Rāt-nā-rāt aṭhē rahāy.

A.—Mulher far is. Night-of-night here stay.

B.—Mā-lē dzarūr-nā (or, dzal^adi-nā) kām śē. An ma-nī khāwā-piwā-nī

B.—Me-to necessity-of (or, haste-of) work is. And my eating-drinking-of

kāy tadz^avīdz?
what arrangement?A.—Mī tadz^avīdz lāi dēsū.

A.—I arrangement having-put will-give.

B.—Kā-rē, tū kōṇ śās?

B.—What-O, thou who art?

A.—Mī aṭhi-nā watan^adār dzāg^alyā śēūs.

A.—I here-of hereditary watchman am.

B.—Bar śē. Mā-lē ghar lai tsāl.

B.—Well is. Me-to to-house having-taken go.

A.—Kāy-rē, tū tē laṅg^adā śās? Tu-nē pāy-lē kāy dzāyā?

A.—What-O, thou then lame art? Thy foot-to what happened?

B.—Ma-nā pāy-lē kātā muḍā. Aṭhē nhāi śē kā?

B.—My foot-to thorn broke. Here barber is what?

A.— Śē, aṭhē tsāṅ^alā nhāi śē. Tō sakāl (din-ugē) tu-nā
A.—There-is, here good barber is. He in-the-morning (at-day-break) thy
 kātā kādhi dēi.
thorn having-pulled will-give.

B.— Aṭhēn Mulhēr kit^alā dūr śē?

B.—From-here Mulher how far is?

A.— Hōi dāhā-ēk kōs.

A.—It-may-be ten-some kos.

B.—Ababa, ma-nā sār^akhā laṅ^adā-warī it^alā dūr ēk rōdzāt kasa

B.—Alas, me-of like lame-from so-much far one in-day how
 dzāwai?

will-it-be-possible-to-go?

A.—Arē, tu-lē pāyī dzāw^anā muḷi-ts kārāṇ nahī. Hau rastā mōṭhā

A.—O, thee-to on-foot going-of altogether occasion not. This road big
 wāpar-nā śē. Rōdz ikaḍ^atīn tikaḍ^atīn muktā gādā yētas dzātas. Tu-lē
trade-of is. Daily here-from there-from many carts come go. Thee
 kōṇi-bi gādā-war basādī lii.

some-one-even cart-on having-seated will-take.

B.—Bar, tsāl ghar tsāl jēi lē.

B.—Well, go house go having-eaten take.

FREE TRANSLATION OF THE FOREGOING.

A.—Hullo, who are you?

B.—A Bhil.

A.—What is your name?

B.—Tānyā.

A.—Where are you going?

B.—To Mulher.

A.—Mulher is a long way off. Stop here for the night.

B.—I have urgent work there; and who would give me food here?

A.—I will.

B.—But who are you?

A.—I am the hereditary watchman.

B.—Very well, take me to your house.

A.—Hullo, you are lame; what is the matter?

B.—I have a thorn in my foot. Is there a barber here?

A.—Yes, there is a clever barber here. He will pull it out for you in the morning.

B.—How far is Mulher?

A.—About ten kos.

B.—How can a lame man like me walk ten kos in a day?

A.—There is no need to walk. This is a great trade route, and many carts pass both ways every day. Some-one will let you sit in his cart.

B.—Very well, let us go and dine at your house.

BHĪLĪ OF KHANDESH.

A large portion of the population of Khandesh has been reported as speaking various dialects of Bhilī. Some of them, *viz.*, Pāwrī, Māwchī, and Kōṅkaṇī, have already been dealt with in the preceding pages. The Wārlis are said to speak a form āwchī. No further details are, however, available, and the estimated number of speakers in Khandesh has, therefore, been added to the figures for Wārli in Thana, which is so largely influenced by Marāṭhī that it has been dealt with in connexion with that language. See Vol. vii, pp. 141 and ff. The same remarks apply to Kāthōḍī.

The Bhils of Khandesh may, according to the District Gazetteer, be arranged in three groups, Plains Bhils, Hill and Forest tribes, and mixed tribes. We are here only concerned with the two former groups.

The Bhils of the plains are found in small numbers in almost all the villages of Central and South Khandesh. They can scarcely be distinguished from the low caste Hindūs among whom they live. Their language seems everywhere to be that of their neighbours.

Specimens have been received from the Pachora and Chalisgaon Talukas, and they are written in a form of speech which is practically identical with Khāndēśī.

The Chalisgaon specimens transliterate the palatals as in Marāṭhī; thus, *dzō*, who; *tsānd*, moon. They also evince a tendency towards aspiration; thus, *tyā-mha*, among them; *tyā mārhit*, they will strike.

In Pachora we find the Gujarātī particle *j* used in addition to the common *ch* which Khāndēśī shares with Marāṭhī; thus, *tu-nhā-j*, thine-indeed.

The inflexion of nouns is the same as in Khāndēśī, with the same loose conception of gender. The oblique plural of masculine and neuter bases, however, ends in *as* or *ās*, and not in *ēs*; thus, *māṇ^sas-lā*, to the men; *ḍuk^rras-na*, by the swine. The suffix of the dative is usually *lā*, that of the ablative *thīn*, or, sometimes, *sa*; thus, *pōris-lā*, to daughters; *khēt-mayī-thīn*, from in the field; *ānand-sa*, with joy.

The oblique form of adjectives and words used as adjectives ends in *ī*; thus, *tyā-nī bābā-lā*, to his father. There are, however, many instances of inconsistency. Thus, *tō mānus-na*, by that man; *dzō āṇḍōr-nī*, by which son, the son by whom.

With regard to pronouns, we may note *āmhu*, we; *tumh*, *tumhu*, and *tumha*, you; *jō* and *jī*, both used for the neuter of the relative pronoun, etc.

Verbs commonly add an *s* in the second person singular. Thus *sa*, I am, he is, but *sas*, thou art; plural *sat*. The past tense of the verb substantive is *as^ttōl* and *asⁿnōl*, plural *as^talā* and *asⁿalā*.

The present tense of finite verbs is formed in the same way as in the case of the verb substantive. Thus, *mī māra*, I strike; *tū jāś*, he goes; *tō jāy*, he goes; *mārat*, we, you, and they, strike.

The pluperfect seems to be used as an ordinary past; thus, *tū gayās* and *gayōl*, thou wentest; *tō gayā* and *gayōl*, he went; *tyā gayāt*, and *gayālā*, they went.

The past tense of transitive verbs is often actively construed; thus, *may tu-nī sēwā karⁿnā*, I did thy service; *tyā mārⁿnāt*, they struck. On the other hand we find *tyā-nī sāṅ^gwā lāgā*, him-by to-say it-was-began, he began to say.

In Chalisgaon *s* is often added instead of *nī* or *san* in the conjunctive participle. Thus, *uṭhīs*, having arisen; *bōlāis*, having called.¹

In all essential points, however, the so-called Bhilōḍī closely agrees with Khāndēśī.

The specimen which follows has been received from the Pachora Taluka. It is a version of the Parable of the Prodigal Son. A specimen received from Chalisgaon will be found below on pp. 155 and ff.

[No. 50.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

(PACHORA TALUKA, DISTRICT KHANDESH.)

SPECIMEN I.

Yēk māṇus-lā dōn pōra as^atala. Tyā-may-nā dhāk^alā pōryā
A-certain man-to two sons were. Them-in-from the-younger son
 tyā-nī bābā-lā sāngū lāgā, 'bābā, ām-nā dōnīs-nā wātā pādī
his father-to to-say began, 'father, us-of two-of share having-made
dē.' Maṅg tyā-nī bābā-na tyēs-lā wātā pādī dinā Thōḍyā
give.' Then his father-by him-to share having-caused-to-fall was-given. A-few
 diwas-mā dhāk^alā pōryā-na sam^adā yēk jāga jamā kar^anā.
days-in the-younger son-by all one in-place together was-made.
 Maṅg dūr niṅghī gayā. Maṅg tayī sam^adā paisā
Then a-far having-started he-went. Then there all money
 khāi-pii-san uḍāi dinā. Sam^adā paisā uḍāi
having-eaten-and-drunk having-wasted was-given. All money having-wasted
 dinā maṅg bhārī ākhāḍī paḍ^anī. Maṅg khāwā-lā kāhī miḷawā
was-given then a-great scarcity fell. Then eat-to any-thing to-be-got
 lāgā-nā. Maṅg tō yēk sabar-mā gayā. Tayī yēk māṇus-nī ās^arā
began-not. Then he one town-in went. There one man-of shelter
 khāl rāhyanā. Maṅg tō māṇus-na tyā-lā ḍukkar chār^awā-lā jaṅgal-ma
under remained. Then that man-by him-to swine feed-to forest-in
 dhāḍ^anā. Ḍuk^aras-na jō kōṇḍā khāy^anā tō-ch kōṇḍā tō māṇus
was-sent. Swine-by what husks was-eaten that-very husks that man
 khāisan kasā-tarī pōṭ bhar^atā; karan gāw-ma kōnī
having-eaten any-how belly might-have-filled; because town-in any-body
 tyā-lā khāwā-lā dēi-nā. Maṅg tyā-nī dēhi-ma ujālā paḍ^anā. Maṅg
him-to eat-to would-not-give. Then his body-in light fell. Then

¹ Compare *līs-kē*, having taken, so far east as Hoshargabad.

tyā-nī tyā-nī man-lā sāṅg^awā lāgā, 'ma-nī bābā-nī ghar gañj
him-by his mind-to to-say began, 'my father's at-house many
 mān^asas-lā khāi-pii-san ur^atā, an may bhukyā
men-to having-eaten-and-drunk there-would-be-saved and I of-hunger

mara. May uṭha an bābā-nī ghar jāy an tyā-lā
am-dying. I (will-)arise and father-of (to-)house (will-)go and him-to
 sāṅg^asū, "may Dēw-nī ghar an tu-nī bī ghar pāp kar^anā-sa.
will-say, "by-me God-of (in-)house and your also (in-)house sin made-is.

Yā-nī-kar^atā may tu-nā āṇḍōr nā-sāja; tu-nā nōkar-nī sār^akhā
For-this-reason I your son do-not-become; your servant-of like
 mā-lā samaj." 'Asā sāṅgēna tō uṭh^anā an tyā-nī bā-nī ghar
me-to consider." 'Thus having-said he arose and his father's (to-)house
 gayā. Tyā-nī bā-nī tyā-lā durin dēkh^anā an tyā-lā
went. His father-by him-to from-a-distance was-seen and him-to

mayā unī. An dhāwat gayā an tyā-nī galā-lā bil^agī
compassion came. And running went and his neck-to having-embraced
 paḍ^anā, an tyā-nā mukā linā. Tō pōryā tyā-nī bā-lā sāṅg^awā
fell, and his kiss was-taken. That son his father-to to-say

lāgā, 'bābā, may Dēw-nī ghar pāp kar^anā-sa an tu-nī bī
began, 'father, (by)-me God-of (in-)house sin made-is and your also

ghar pāp kar^anā-sa, yā-nī-kar^atā may tu-nā āṇḍōr nā-sāja.
(in-)house sin made-is, for-this-reason I your son do-not-become.'

Maṅg tyā-nā bā tyā-nī nōkar-lā sāṅg^anā, 'chāṅg^ala uchcha
Then his father his servant-to said, 'good of-high-quality

pāṅghar^ana laī yē, an tyā-nī āṅg-mā ghāl, an tyā-nī hāt-mā
clothes having-taken come, and his body-on put, and his hand-on

yēk mundi ghāl, an pāy-mā jūta ghāl. An khāi-pii-san
one ring put, and feet-on shoes put. And having-eaten-and-drunk

majā-majā kar^asūt. Kāran ma-nā āṇḍōr marī gayōl, ātā
merriment let-us-make. Because my son having-died was-gone, now

jitā whay^anā-sa; tō gamāi gayōl, tō ātā sāpaḍ^anā-sa.
alive has-become; he having-lost was-gone, he now found-is.'

Yā-par^amāna tyās-lā mōṭhā ānand. whai gayā.
In-this-manner them-to great joy having-become went.

Tyā-nā waḍil āṇḍōr khēt-mā as^atōl. Tō khēt-mayī-thin ghar yēwā-lā
His elder son field-in was. He field-in-from house come-to
 nigh^anā, an ghar-nī jawal jawal unā an tyā-na gāna nāch^ana aik^anā.
started, and house-of near near came and him-by singing dancing was-heard.

Maṅg tyā-nī nōkar-paikī yēk nōkar-lā bōlāw^anā an tyā-lā,
Then him-by servants-from-among one servant-to was-called and him-to,

sōdh^anā, 'hāi kāy chāl^anā-sa?' Maṅg tō tyā-lā sāṅg^awā lāg^anā
was-asked, 'this what going-on-is?' Then he him-to to-say began

'tu-nā bhāū unā-sa; an tu-nī bā-na mēj^awānī dinā-sa, kāran
 'your brother come-is; and your father-ōy a-feast given-is, because
 tō khuśālī yēisan bhēṭ^anā.' Hāyī aik^atā barābar tyā-lā
 he safe-and-sound having-come was-met.' This on-hearing just him-to
 rāg unā. Maṅg tō ghar-mā jāy nahā. Tawha tyā-nā bā
 anger came. Then he house-in went not. Thereupon his father
 bāhēr unā an tyā-nī dādhi dhar^awā lāg^anā. Maṅg tyā-nī bā-lā tō
 out came and his beard to-hold began. Then his father-to he
 sāṅg^awā lāgā, 'dēkhā, may it^akā diwas tu-nī sēwā kara, kadhī-bī
 to-say began, 'see, I so-many days your service do, ever-even
 nahā tu-nā sabad walāṇḍ^anā. It^akā-asi-san ma-nī sōb^atis-nī-
 not your word was-transgressed. Such-being-the-case my friends-of-
 barōbar chain kar^awās-āṭhī bak^arī-nā bachchā suddhā dinā-sa
 with merriment to-make-for she-goat-of young-one even given-is
 nahā. Tu-nā paisā chain-mā udāi dinā hāū-ch tu-nā
 not. Your money luxury-in having-wasted was-given this-very your
 āṇḍōr-lā tu-na mēj^awānī dinā-sa.' Maṅg tyā-lā tō sāṅg^awā lāgā, 'bētā,
 son-to you-by a-feast given-is' Then him-to he to-say began, 'son,
 tū akśī mā-pān asas. Mā-pān jō asa tā tunhā-j asa. Hāū
 thou always me-with art. Me-with what is that thine-alone is. This
 tu-nā bhāū mari gayōl, ātā jitā whay^anā-sa; yā-kar^atā
 thy brother having-died had-gone now alive become-is; for-this-reason
 āj āpun ānandī-ānand kar^awā hāy barābar sa.'
 to-day we rejoicings should-be-made this proper is.'

The specimen received from Chalisgaon closely agrees with those forwarded from Pachora. The only difference is the pronunciation of the palatals, which, according to the transliterated text, in Chalisgaon is the same as in Marāṭhī.

[No. 51.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILODĪ.

(CHALISGAON, DISTRICT KHANDĒSH.)

Ēk māṇus-lā dōn pōra as^anala. Tyā-mha dbāk^alā pōryā
A-certain man-to two sons were. Them-among the-younger son
 āp^anī bāp-lā sāṅg^anā, 'bābā, mā-lā dzō wātā miḥī tō
his-own father-to said, 'father, me-to what share may-be-obtained that
 wātā dē.' Maṅg tyā-nha tyās-lā āp^anī miḥ^akat wātī
share give.' Then him-by them-to his-own property having-divided
 dini. Mukṭā diwas whay^anā nāhā tō-ts dhāk^aṭā pōryā-na sarw
was-given. Many days became not then-just the-younger son-by all
 jin^agī dzamā karī-san dūr ēk dēs-lā niṅhī gayā.
property together having-made a-far one country-to having-started went.
 Tayī tyā-nha raṇḍibāji-mā sag^alā paisā udāi dinā. Dzawhā
There him-by harlotry-in all money having-wasted was-given. When
 tyā-nha sag^alā paisā udāi dinā tawhā tai kaḍak kāl
him-by all money having-wasted was-given then there a-severe famine
 paḍ^anā; sag^alī bāt-nī kaḷ^aji lāg^anī. Tī-ch gāw-mā ēk māṇus-lā
fell; all matter-of care was-applied. That-very village-in one man-to
 dzāis^anī bhēṭ^anā. Tē māṇus-na tyā-lā dukkar tsār^awā-nī khēt-mā
having-gone he-met. That man-by him-to swine grazing field-i n
 dawaḍ^anā. Jyā phōtra dukkar khāy tē phōtra tyā-lā miḷat tar
was-sent. Which husks swine ate that husks him-to if-obtained then
 tō ānand-sa khātā. Tasā anna kōṇī māṇus tyā-lā dēi-nā.
he gladness-with would-have-eaten. Such food any man him-to would-not-give.
 Dzawhā tō sudh-war unā tawhā tō sāṅg^awā lāg^anā, 'ma-nī ābās-nā
When he senses-on came then he to-say began, 'my father-of
 kit^akā tarī paisā deī-san ṭhēw^anā nōkar khāi-san paisā
how-many indeed money having-given kept servants having-eaten money
 ur^atā, an mī upāśī mara. Mi uṭhī, bābā pān
is-saved, and I of-starvation am-dying. I having-arisen, father near
 jāy an tyā-lā sāṅg^awā, "may Bhag^awān-nā ghar wa tu-nā
go and him-to it-should-be-said, "by-me God-of in-house and your
 ghar pāp kar^anā-sa; ātā may tu-nā āṇḍōr nāhā. Ma-lā ātā majurī
in-house sin done-is; now I your son am-not. Me-to now wages

dii-san dus^arā nōkar sa asā sam^ajīn mā-lā nōkar ṭhēw.”’
having-given another servant is so having-considered me-to servant keep.”’
 An tō uṭhīs āp^anī bābā tyāw wanā. Tō dūr astōl tyā-nī
And he having-arisen his-own father near came. He far was his
 bā-na tyā-lā dēkh^ana tyā-lā mōṭhī mayā unī, an dhāi-san
father-by him-to it-was-seen him-to great pity came, and having-run
 tyā-nī galā-lā bilag^anā an mukā linā. Āṇḍōr tyā-lā mhaṇ^anā,
his neck-to he-stuck-fast and a-kiss was-taken. The-son him-to said,
 ‘bābā, may tu-nhī samaksh Bhag^awān-nī ghar pāp kar^anā sa;
‘father, by-me your in-presence God-of in-house sin done is;
 tunhā āṇḍōr sāṅg^awā-lā may nāhā.’ Pan tyā-nhī bāp-na āp^anī
your son to-be-called I am-not.’ But his father-by his-own
 nōkar-lā sāṅg^anā kī, ‘chāṅg^alā pāṅghurṇa liī yē, an
servant-to it-was-said that, ‘good clothes having-taken come, and
 tyā-nī āṅ-war ghālā, bōṭ-mā mundi ghālā, pāy-mā dzōḍā ghālā;
his body-on put, finger-in a-ring put, feet-in shoes put;
 an bhākar khāū yā, majā karū. Hāu ma-nā
and bread to-eat come, merriment let-us-make. This my
 pōryā marī gayōl, an tō phirī jītā whay^anā;
son having-died was-gone, and he again alive has-become;
 tō gamāi gayōl, an maṅg sāpad^anā.’ An tē majā
he having-lost was-gone, and then was-found.’ And they merriment
 kar^awā lāg^ana.
to-do began.

Puḍha tyā-nā waḍil āṇḍōr khēt-mā asnōl. Tō ghar yēwā lāg^anā
Further his elder son field-in was. He house to-come began
 tawā tyā-nha gāṇa an nāch chāl^anāla tē aik^anā. Tawhā tyā-na
them him-by singing and dancing going-on that was-heard. Then him-by
 ēk nōkar-lā bōlāis, ‘hai kāy chāl^anā sa?’ mhaṇī tyā-lā
one servant-to having-called, ‘this what going-on is?’ saying him-to
 sōdh^anā. Tō sāṅg^awā lāgā, ‘tu-nā bhāū wanā sa, tō sukh^anā
it-was-asked. He to-say began, ‘your brother come is, he in-good-health
 iī-san miḷ^anā mhaṇī tu-nī bāp-na mēdz^awānī kar^anā sa.’ Mhaṇī
having-come is-met therefore your father-by a-feast done is.’ Therefore
 tyā-lā mōṭhā rāg wanā; ghar-mā dzāy-nā. Tyā-nā bāp bāhēr iis
him-to great anger came; house-in went-not. His father out having-come
 tyā-lā sam^adzāḍ^awā lāg^anā. Tawhā tyā-na ul^atāi āp^alā ābās-lā
him-to to-persuade began. Then him-by having-replied his-own father-to
 sāṅg^anā, ‘arē, may ādz muktā warsē tu-nī sēwā kar^anā, an may kadhī
it-was-said, ‘O, I to-day many years your service did, and I ever
 bī tunhā hukūm mōḍ^anā nāhā; tarī ma-nī dōs-lā khāwā-nī bak^arī
even your order broke not; still my friends-to eating-for a-she-goat

suddhā dinā nāhā. Dzō āṇḍōr-nī rāṇḍās-mā paisā uḍāi
even was-given not. Which son-by harlots-in money having-wasted
 dinā tō āṇḍōr wanā nāhā tāwaṭs tyā-nī mēdz^awānī karas.' Tō
was-given that son came not just-then his a-feast thou-makest.' He
 tyā-lā mhaṇ^anā, ' bēṭā, tu ma-nī dzawaḷ nēh^amī sas; an jī kāhī
him-to said, ' son, thou my near always art; and what something
 sa, tā tunā-ts sa. Hā tu-nā bhāū marī gayōl, an tō phirīs
is, that thine-alone is. This thy brother having-died was-gone, and he again
 jītā whay^anā sa; an gamāi gayōl, an tō sāpaḍ^anā; yā-nī kar^atā āpun
alive become is; and having-lost was-gone, and he is-found; this-of for we
 ānand karū hai āp^anā kām sa.'
rejoicing should-do this our-own duty is.'

The hill and forest tribes of Bhils are chiefly found in the Satpuras. Specimens have only been received in Pāwri, Māwchī, Dēhawālī, and Kōṭalī. The two former dialects have already been dealt with, and specimens of Dēhawālī and Kōṭalī will be given below. Wārli and Kāthōḍī have been described as dialects of Marāṭhī. See Vol. vii, pp. 130 and ff.

The remaining Satpura tribes which were returned for the use of this Survey are as follows :—

Name of Dialect.										Number of Speakers.
Mathawāḍī	.	.	.	.	.	.	.	.	.	20,000
Nālī	.	.	.	.	.	.	.	.	.	10,000
Kāyali	.	.	.	.	.	.	.	.	.	25,000
TOTAL										55,000

No specimens have been forwarded in any of those dialects, and later information from the district is to the effect that they do not any longer exist. It is therefore probable that the various names of the hill dialects are only local denominations of slightly varying forms of Khāndēśī. Such a conclusion is made probable by the fact that Kōṭalī is not very different from Khāndēśī. All the tribes in question have, therefore, been put down simply as Bhils in the figures given above on p. 5.

AUTHORITY—

RIGBY, LIEUT. C. P.,—*On the Satpoora Mountains. Transactions of the Bombay Geographical Society.*
 Vol. ix, 1850, pp. 69 and ff. Contains Vocabularies of Pauri, Wurralee (Wārli), and Bhili.

DĒHAWĀLĪ.

The plains below the Satpura range in Taloda, Nandurbar, and Mewas, of the district of Khandesh is locally called the *dēh*, i.e., *dēs*, country. The dialect of the Dēhawāls, the inhabitants of the *dēh*, is known as Dēhawālī. The number of speakers has been estimated at 45,000.

Dēhawālī is closely related to other Bhīl dialects such as Māwchī, Rāñī, etc.

Two excellent specimens have been prepared by Mr. G. B. Brahme and further annotated by Mr. A. H. A. Simcox, I.C.S. The first is a version of the Parable of the Prodigal Son, and the second is a popular tale which was obtained from Bapu Gumba Padavi, the Rāja of Singapur and other states in the Taloda taluka.

Pronunciation.—Dēhawālī is characterized by the drawling pronunciation of final vowels and the free use of the Anunāsika. Compare *hāñ*, yes; *māhñū*, a man; *pōwōhō*, a brother; *māā*, *māñ*, and *māñ*, my; *lāgyā* and *lāgyāñ*, they began; *jātō-hō* and *jātō-hñ*, he goes, etc.

The short *a* is apparently always distinctly pronounced, or, when final, replaced by *ē* or *ō*; thus, *dēwa*, *dēvē*, and *dēwō*, God.

An initial *h* is commonly dropped, and aspirated soft consonants are replaced by the corresponding unaspirated hard ones. Thus, *āthē*, hand; *āhñē*, to laugh; *kālā*, Marāṭhī *ghālā*, put; *pūtē*, devil; *pukhē*, with hunger, etc.

S becomes *h*, and an *r* between vowels is often dropped. Thus, *kēhē*, hair; *hunō*, dog; *kōō*, Marāṭhī *ghar*, house; *kñ*, having done; *chhōō*, son; *mōō*, die, etc.

The cerebral *ḷ* is not regularly used. Thus, *mālā* and *mālā*, a floor; *ḍōā*, an eye. Compare Khāndēśī.

Nouns.—Strong masculine bases are formed as in Gujarātī. Thus, *bāhakō*, a father; *bāhakā*, fathers. Feminine nouns ending in *ī* form their plural in *ā*; thus *pōyarī*, daughter; *pōyaryā*, daughters.

There is apparently no neuter gender. Forms such as *pōyarñ*, child; *ī*, this thing, can be either masculine or feminine.

The case of the agent is identical with the oblique base, and the genitive is formed by doubling the final vowel. Thus, *bāhakā* or *bāhakāñ*, by the father; *bāhakāā*, of the father; *pōyarīñ*, of the daughter; *dēwōō*, of the God.

The suffix of the dative is *nē* or *lē*; that of the ablative *dēkhñū*; and the locative is formed by adding *mē* or *ē*; thus, *bāhakā-nē* and *bāhakā-lē*, to the father; *bāhakā-dēkhñū*, from the father; *kōō-mē*, in the house.

Pronouns.—The personal pronouns are :—

<i>āñ</i> , I	<i>tñ</i> , thou	<i>tō</i> , he
<i>māyñ</i> , by me	<i>tuyñ</i> , by thee	<i>tiyñ</i> , by him
<i>mā-nē</i> , to me	<i>tu-le</i> , to thee	<i>tiyā-lē</i> , to him
<i>māñ</i> , my	<i>tōō</i> , thy	<i>tiyāā</i> , his
<i>āmū</i> , we	<i>tumū</i> , you	<i>tē</i> , they
<i>āmāñ</i> , our	<i>tumōñ</i> , your	<i>tiyāñ</i> , their

Other pronouns are *ō*, this; *ī*, this thing; *kēḍō*, fem. *kēḍī*, who? *kāy*, what? *ī*, this thing, is perhaps originally feminine.

Verbs.—The verb substantive is *āhē*; past *āthō*, plural *āthā*.

The present tense of finite verbs is formed from the present participle by adding *hō*, plural *hā*; thus, *jātō-hō*, I go, thou goest, he goes; plural, *jātā-hā*. In the singular, however, the old present is in frequent use. Thus, *ṭhōkū* or *ṭhōkū-hū*, I strike; *ṭhōkō-hō*, thou strikest; *āvō*, if thou come; *ṭhōkē-hē*, he strikes; *pōḍē*, if it falls. The instances show that the old present is used as a conjunctive present, while an ordinary present is effected by adding *hū*, second person *hō*, third *hē*.

The suffix of the past tense is *yō*, fem. *ī*; thus, *giyō*, he went; *kālī*, she was put. Other forms are *khāhalē*, they ate; *ālō-hō*, I have come.

The future tense of *ṭhōkualō*, to strike, is given as follows:—

Singular. 1. <i>ṭhōkēhē</i>	Plural. 1. <i>ṭhōkūhū</i>
2. <i>ṭhōkōhō</i>	2. <i>ṭhōkāhū</i>
3. <i>ṭhōkīi</i>	3. <i>ṭhōkīi</i>

Other forms will be easily understood from the specimens which follow, and it is not necessary to go into detail.

[No. 52.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

DĒHAWĀLĪ DIALECT.

(TALODA TALUKA, DISTRICT KHANDESH.)

SPECIMEN I.

Kēḍā	ēkā	māhā-nē	bēn	pōyarā	āthā.	Tiyā-ma-dēkhū	hānō
Some	one	man-to	two	sons	were.	Them-in-from	by-the-younger
bāhakā-lē	gōgyō,	‘bā,	jinagī	jō	wāṭō	mā-nē	āvīi
the-father-to	it-was-said,	‘father,	of-property	which	share	me-to	will-come
dē.’	Hātī	tiyā	tiyā-nē	jinagī	wāṭī	dēdī.	Hātī
give.’	Then	by-him	them-to	property	having-divided	was-given.	Then
ṭhōḍāhā	dihyō-mē	hānō	pōyarō	bādō	ēkhaṭō	kīi	chhētē
few	days-in	the-younger	son	all	together	having-made	far
mulukhō-mē	giyō,	ājī	tiḥī	āḍamāpa	khōrōchē-kīi	āpō	
country-in	went,	and	there	riotously	expenditure-having-made	his	
jinagī	khōrachī	ṭākī.	Hātī	tiyā	bādī	khōrachī	
property	having-spent	was-thrown.	Then	by-him	all	having-spent	
ṭākyō-pēē	tiyā	mulakhō-mē	mōḍō	kāl	pōḍyō.	Tiḥī-kēatā	tiyā-lē
throwing-on	that	country-in	big	famine	fell.	There-fore	him-to
hākāḍā	pōḍī	lāgī.	Tiḥā	tō	tiyā	mulukhō-mē	rāā
want	falling	began.	Then	he	that	country-in	living
ājī	riyō.	Tiyā	tā	tiyā-lē	hūwarē	chārāānē	āpō
going	stayed.	By-him	then	him-for	swine	to-feed	his
							field-in

mōkalyō. Tāhāā huwarē jē chhōtarē khāhalē, tiyā-kii tiyā
he-was-sent. Then swine which husks ate, them-with by-him
 āpō dēda pōrualī ēhā-kii tiyā jāayō, āji kēdā tiyā-lē
his belly should-be-filled so-saying by-him was-felt, and by-anyone him-to
 kāi āpō nāhā. Hātī tō hud-pēē āvinē gōgyō, 'māā
anything was-given not. Then he sense-on having-come said, 'my
 bāhakā kātā mōjarō-nē rel-chhēl māṇḍō āhī, āji āi pukhē
father-of how-many servants-to abundant bread is, and I with-hunger
 mōahū. Āi uṭhinē āpō bāhakā-hī jāhē ān tiyā-lē ākhēhē, "ō
die. I having-arisen my father-near will-go and him-to will-say, "O
 bāhakā, māyū dēwō-dēkhū ulatō ān tō dēkhatā pāp kēayō-hō. Āmī-
father, by-me God-from against and thy in-sight sin done-is. Now-
 dēkhū tō pōyarō ākhāyanē āi wājavi nāhā. Āpō ēkā mōjarōho-chē
from thy son to-say I fit not. Thy one servants-of
 mānē thōvēē." Hātī tō uṭhinē āpō bāhakā-hē giyō. Tāhāā tō
like keep." Then he having-arisen his, father-near went. Then he
 chhētē āhī, ātā-mē tiyāā bāhakō tiyā-lē dēkhī kīwāyō, āji
far is, so-much-in his father him having-seen pitied, and
 tiyā dōwadi tiyāā gōlā-mē āth-miṭī kālī, ān tiyāā guu
by-him having-run his neck-on hand-clasping was-put, and his kiss
 lēdō. Hātī pōyarō tiyā-lē gōgyō, 'bāhakā, dēwō-dēkhū ulatō ān
was-taken. Then the-son him-to said, 'father, God-from against and
 tō dēkhatā māyū pāp kēayō-hō, āji āmī-dēkhū tō pōyarō ākhāyāā āi
thy in-sight by-me sin done-is, and now-from thy son to-say I
 wājavi nāhā.' Pēnē bāhakā āpō chākarō-lē ākhyō, 'hārō dōgalō
fit not.' But by-the-father his servants-to it-was-said, 'good cloth
 lāvinē iyā-lē kālā. Hātī āpū mōj kēaji. Kēhē-kī
having-brought this-to put. And by-us feast should-be-made. Because
 ō māā pōyarō mōalō āthō, tō phāchō jiwatō viyō, ān tākāalō āthō,
this my son dead was, he again alive became, and lost was,
 tō judyō-hō.' Tāhāā tē mōj kērāanē lāgyā.
he found-is.' Then they merry to-make began.

Tiyō wōkhōtē tiyāā dāyō pōyarō khētō-mē āthō. Hātī tō kōo-pāhī
That at-time his elder son field-in was. Then he house-near
 āvi pugyā-pēē tiyā wājā ān nāchaṇō unāayō. Tāhāā
having-come arriving-on by-him music and dancing was-heard. Then
 chākarō-mē-dēkhū ēkā-lē bādī tiyā puchhyō, 'ī kāy āhī?'
servants-in-from one having-called by-him it-was-asked, 'this what is?'
 Tiyā tiyā-lē ākhyō kē, 'tō pōwōhō ālō-hō, āji tō tō bāhakā-lē
By-him him-to it-was-said that, 'thy brother come-is, and he thy father-to
 hārō-nērō milyō īhī-kēatā tiyā mōḍī pāgāte kēayī-hī.' Tāhāā tō
safe-and-sound was-met this-for by-him big feast made-is.' Then he

rōgāi mājē nē jāya. Īhī-kēatā tiyāā bāhakō bārō āvī
getting-angry inside not would-go. This-for his father outside having-come
 tiyā-lē mānāwāā lāgyō. Pēñē tiyā bāhakā-lē jibābē dēdō kē,
him to-entreat began. But by-him the-father-to answer was-given that,
 ‘dēkhē, āī ātīī wōrahē tōō chākari kiahū, ājī tōō ākhalō māyū
‘see, I so-many years thy service do, and thy word by-me
 kēdī tōdyō nāhā. Tē-bī māyū āpōō dōsadārōō-ārī mōj kērāā-kēatā
ever was-broken not. Still by-me my friends-with merry to-make-for
 tuyū mā-nē kēdī pāṭadō-bī āpyō nāhā. Ājī jiyā tōō jinagī
by-thee me-to even kid-even was-given not. And by-whom thy property
 mālajādīī-ārī khāi ṭākī, tō ō tōō pōyarō ālō, tahāā tuyū
harlots-with eating was-thrown, he this thy son came, then by-thee
 iyāā-kēatā mōdī pāngātē kēayī-hī.’ Tahāā tiyā tiyā-lē ākhyō,
this-of-for-sake big feast made-is.’ Then by-him him-to it-was-said,
 ‘pōyarā, tū rāt-dihi māā-ārī āhī; ājī māā bādī jinagī tōō-jē
‘son, thou night-day me-with art; and mine all property thine-only
 āhī. Pēñē khuchī ān mōj kērualī ī wājavi āthō, kēhē-kē ō
is. But merry and feast should-be-made this fit was, because this
 tōō pōwōhō mōyō āthō, tō phāchō jiwatō viyō-hō; ān ṭākāalō āthō,
thy brother dead was, he again alive become-is; and lost was,
 tō judyō-hō.’
he found-is.’

[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

DEHAWĀLĪ DIALECT.

(TALODA TALUKA, DISTRICT KHANDESH.)

SPECIMEN II.

THE STORY OF GIMBŌ.

Ēkā gāwō-mē Gimbā kii māṭi rēhalō. Tiyaā thaiyyō nāwa Jānū
One village-in Gimbō having-said man lived. His wife's name Jānū
 āthō. Gimbō gōriba āthō, pēṇē jārākē bōgyō āthō. Tēbi kāi-bi kāma kērāā
was. Gimbō poor was, but a-little dull was. Still any-even work to-do
 bōhē, tā tō kāmō purō-kēā-bōgōrē chhōḍē-j nē. Ēka bōrōhō
he-might-sit, then that work full-making-before left-indeed not. One year
 tiyā thēa-māṭi milinē hiyālā-mē chōmōṭē chhindyō, chārī mērā
by-those wife-husband having-joined winter-in shrubs were-cut, four boundaries
 vēchhālī thōvyō. Biyārāā kēatā wāhawā-hī mōjarī chhōḍavī
clean were-kept. Of-seed for-the-sake Patel-with wages having-left
 chhōḍavī ēk mōḍō āṇḍalō pōi hāl thōvī rākhi.
having-left one big pot filling rice having-kept was-preserved.

Jēṭhudi-pāhī chōmōṭē hingāḍī sāp kii thōvyō.
Jēṣṭh-rain-near shrubs having-burnt clean having-made was-kept
 Jiyō-wōkhōtē kālyō mēga wōrahān biyō, tiyō-wōkhōtē thēa-māṭi jāinē
At-which-time black cloud to-rain began, at-that-time wife-husband having-gone
 chōmaṭō-mē hāl phōkī dēdī. Tōhē ḍōṇḍē ṭhāyyē. Kālyō
burnt-field-in rice having-sown was-given. Then cucumbers were-sown. Black
 mēga wōrahūṭā-jē bādō ugī ṭākāyō. Rānō-mē khōḍa ḍiraṇē
cloud raining-exactly all having-sprouted was-left. Forest-in grass shrubs
 bādō ugī ṭākāyō. Rān nilō kōcha dēkhāyā lāgyō.
all having-sprouted was-left. Forest green deep to-appear began.

Hāl jārākē mōḍi viyī. Tāhāā Gimbā chōmaṭō-mē ēk uchō māḷō
Rice a-little big became. Then by-Gimbō field-in one high platform
 kēayō. Hāti Jānū-lē ākhyō kē, 'āja-dēkhū āi chōmaṭō-mē māḷā-pēē
was-made. then Jānū-to it-was-said that, 'to-day-from I field-in platform-on
 rēhē ān tihī āi pāḷaṇī-mē rēhē. Tihī-kēatā tū chōmaṭō-mē āvēhē-mā.
will-stay and there I vow-in shall-live. That-for thou field-in come-not.
 Māā-kēatā hidō kāi lii āwō, tō bādō mērē-pēē āvī
Me-for provision some taking if-comest, then all boundary-on having-come

tihĩ thōvi-dī hūkāalō khōṭ ṭhōki-dī tū jāti rējē.
there having-kept-given dry stick having-beaten-given thou going please-remain.
 Hātĩ āĩ mērē-pēē āvi lii jāhē. Hāl pākii, hātĩ
Then I boundary-on having-come having-taken shall-go. Rice will-ripen, then
 wāḍi mōlahē. Tāhāā āĩ kōō āvēhē. Tātā-mē kāi kām-kāj
having-cut shall-thresh. Then I house shall-come. That-much-in some business
 pōḍē, tō mērē-pēē āvi mōḍā ākhī dējē. Hātĩ āĩ
may-fall, then boundary-on having-come loudly shouting please-give. Then I
 jibāba dēhē.' Ēhaki ākhī Gimbō chōmatō-mē māla-pēē riā lāgyō.
answer shall-give.' Thus having-said Gimbō field-in platform-on to-live began.

Tihĩ chōmatōō mērē-pēē ēka hiwāryā dēwōō thānōhē
There of-field boundary-on one belonging-to-the-boundary of-god place
 āthō. Tihĩ rāt-dihī jāi tō chōk-sāi kii tiā dēwōō pūjā
was. There night-day having-gone that clean having-done that of-god worship
 kii vinavē, pāchhī phiratī wōkhōtē dēwō-lē ākhē, 'ō hiwāryā-dēvē, māyũ hāṇḍī-
doing prayed, back turning at-time god-to said, 'O boundary-god, by-me pot-
 pōi hāl pōayi-hi, tē khāṇḍī-pōi pākuuli jōjavē, nē tō iyō chhuri-kii
full rice sown-is, that khāṇḍī-full to-ripen is-proper, not then this knife-with
 tōō nāka wāḍēhē.' Ēhēki ākhī āthō-mē rii chhuri tiā dēwōā muratāā
thy nose I-will-cut.' Thus having-said hand-in being knife that of-god of-image
 nākō-pēē thōvē. Ēha-kiĩ rāt-dihi kēē.
nose-on placed. Thus night-day did.

Ēha-kiĩ kēatā hāl nēdi kāḍi, tē pākī, hātĩ
Thus doing rice having-weeded having-drawn-out, that having-ripened, then
 wāḍāā-nē wōkhōt viyi. Tāhā rāt-dihi hōs dēwō-hī jāi pūjā
cutting-for time came. Then night-day continuously god-near having-gone worship
 kii wōlatī wōkhōtē dēwō-lē ākhyō, 'ō Dēvē, āja-lōguũ tōō rāt-dihī
having-done returning at-time god-to it-was-said, 'O God, to-day-till thy night-day
 chākari kii riyō-hō, tā hundā-jē hāṇḍī-pōi biārāo khāṇḍī-pōi pākawō,
service doing remained-have, then truly pot-full of-seed khāṇḍī-full ripenest,
 tō hārō, nāhā tō tōō nāka wāḍyā-bōgōra chhōḍu nē.' Ēhā-ki ākhī
then well, not then thy nose cutting-without I-shall-leave not.' Thus having-said
 tō chōmatō-mē kāmō-nē giyō.
he field-in work-on went.

Dēwa mōn-mē ākhān lāgyō, 'i mōnavī kāi gāṇḍō-māṇḍō āhī
The-god mind-in to-say began, 'this man somehow mad is
 kē hāṇḍī-pōi biyārāo khāṇḍī-pōi hāl pākā-nē hādē-hē. Āji mā-nē dhāka
that pot-full of-seed khāṇḍī-full rice ripen-to says. And me-to threatening
 dēkhāvē-hē kē, "hāṇḍī-pōi biyārāo khāṇḍī-pōi pākii, tā hārō āhī, nāhā
shows that, "pot-full of-seed khāṇḍī-full will-ripen, then well is, not
 tā tōō muratāā nāka wāḍēhē." Ēhā-ki ākhī nākō-pēē chhuri thōvi
then thy of-image nose shall-cut." Thus having-said nose-on knife putting

thōvī kira pādī tākī-hī. Pāḷaṇī-mē rii māā chākari kēahē,
putting mark cleaving thrown-is. Vow-in remaining my service does,
 tihi-kēatā āi kāi kēatō nāhā. Pēñē ēka wōkhōtē iā-lē biwaulō jōjavē.
that-for I anything doing not. But one at-time this-to to-frighten is-proper.
 Tāhāā chōṭakī tākii.
Then bad-habit will-leave.

Ēhā-kii akhī rātī mōja-mēē rāt giyī. Tāhāā dēwō āchhālāā
Thus having-said at-night middle-in night went. Then the-god of-bear
 vēh līi, chōmatō-mē Gimbō māḷā-pēē hutlō āthō, tihī jāi mōḍā
form taking, field-in Gimbō platform-on sleeping was, there having-gone loudly
 bēbayā-nē lāgyō. Tāhāā Gimbō ākhā-nē lāgyō kē, 'āi āchhālō-gāchhālō nē jāū.
to-growl began. Then Gimbō say-to began that, 'I bear-etcetera not know.
 Tū tā dēwa āhī, mā-nē biwāwāā ālō-hō, pēñē āi nē biyū. Āglō
Thou then god art, me to-frighten come-art, but I not fear. Formerly
 tā hāṇḍī-pōii khāṇḍī māgatlō, āmī tā bēn khāṇḍī lēhē.
indeed of-pot-full a-khāṇḍī asking-was, now indeed two khāṇḍī I-shall-take.'

Dēvē kukaḍō wāhē, tihī-lāguū bēbayyō. Hātīi jātō riyō. Bihiri
The-god cock crows then-till growled. Then going remained. Second
 dihi mōja-mēē rātī-lē dēwō pāchhō wāgōō vēh līi māḷā-āhī āvi āyā
day middle-in night-at god again of-tiger form taking platform-near coming roars
 dēā-nē lāgyō. Tāhāā Gimbō ākhā-nē lāgyō, 'tū wāgōō vēh līi ālō-hō,
give-to began. Then Gimbō say-to began, 'thou of-tiger form taking come-art
 tō tā māyū jāyyō-hō. Āi tōō-kii nē biyū. Tū tā dēwa āhī.
that indeed by-me known-is. I thee-by not fear. Thou indeed god art.
 Hāṇḍī-pōii kāla bēn khāṇḍyā ākhalyā, āmī tā chāra khāṇḍyā lēhē,
Of-pot-full yesterday two khāṇḍī were-asked, now indeed four khāṇḍī I-shall-take,
 tāhā-jē chhōḍēhē. Dēwa pāchhō kukaḍō wāhē tāhī-lōgōō ri pāchhō
then-only I-shall-release.' The-god again cock crows then-till remaining back
 jātō riyō.
going stayed.

Dēwō-lē vichāra ālō kē, 'āi biwāwāā jātō-hō, pēñē tō nē
The-god-to reflection came that, 'I to-frighten going-am, but he not
 bitā biwanyā khāṇḍyā ākhatō jātō-hō. Āji biwāwāhē, tā nāhī
being-afraid double khāṇḍīs asking going-is. And I-shall-frighten, then running
 nē jātā, āji wādatō jāii.' Ēhē jāi tāwakōchē riyō. Tēhē tō
not going, and increasing will-go.' Thus knowing silent remained. Then that
 chōmōṭē pākī giyō. Tāhāā wāḍī tō hālē mōlā-nē lāgyō.
field having-ripened went. Then having-cut that rice thresh-to he-began.

Ēka dihi rājā Pānaṭhāā sawārī tēhē-dēkhuū jāhālī. Tāhāā hiwāryō
One day king of-Pānaṭhā procession there-from became. Then boundary
 dēvē tiyā-hī jāi jāri-nē ātha jōḍī rājā Pānaṭhā dēwō-lē
god that-near having-gone having-bowed hands having-joined king Pānaṭhā god-to

ākhā lagyō kē, 'māā thānakō-pāhī ēkā mōnavī chōmōṭē kēyyō-hō, tiyā tihī-mē
to-say began that, 'my abode-near one by-man field done-is, by-him there-in
 ēka āṇḍalō-pōi hāl pōyi-hī. Tē hāl rākhā-nē tō mōnavī chōmaṭō-mē mālō
one pot-full rice sown-is. That rice watching-for that man field-in platform
 bāndī tihī-pēē rēto-hō. Dihi-rāt pāṇī-mē rī māā-hī āvī
having-bound there-on staying-is. Day-night vow-in remaining me-near coming
 mā-nē pūjēhē, ājī pūjā kii jāti wōkhōtē ākhēhē kē, "hāṇḍī-pōi
me-to worships, and worship having-done going at-time says that, "pot-full
 pōyyō-hō, tihī khāṇḍī-pōi pākī, tō hārō, nahā tō tōō nāka
sown-is of-there khāṇḍī-full will-ripen then well, not then thy nose
 wāḍēhē." Ēhā-kī ākhī chhuri māā muratāā nākō-pēē thōvēhē. Māyū
I-shall-cut." Thus having-said knife my of-image nose-on puts. By-me
 ēka bēn wōkhōtē biwāyyō, pēē tō tā nē bimaṇō wādatō
one two times was-frightened, but he indeed not bewildered increasing
 jāto-hō.
going-is.'

Rājā Pānaṭhā dēwō ākhyō, 'ēhadō pāṇī-wālō ājī rābaṇārō
King by-Pānaṭhō god was-said, 'such-great vow-keeper and hard-working
 māhūū āhī, tā tiyā-lē āpūālō jōjavē.' Ēhā-kī ākhī bēni dēvē,
man is, then him-to to-give is-proper.' Thus having-said both gods,
 Gimbō hāl mōlatō-hō, tihī giyā.
Gimbō rice threshing-was, there went.

Rājā Pānaṭhā-lē dēkhī Gimbō dōwaḍī jāi pāgē pōḍyō.
King Pānaṭhō having-seen Gimbō having-run having-gone feet fell.
 Hātīī khōlā-mē dēwa āvī bōṭhā. Pēēlāā rājā Pānaṭhāā
Then threshing-floor-in the-gods having-come sat. First king of-Pānaṭhō
 pūjā kēyyī, hātīī hiwāryāā pūjā kēyyī, ān hāthē jōḍī
worship was-done, then of-boundary-god worship was-done, and hands joining
 ubō riyō. Rājā Pānaṭhā ākhyō, 'tu-lē jōh, bōrakātē
standing remained. King by-Pānaṭhō it-was-said, 'thee-to honour, prosperity
 āpī, tōō wāḍivēlo wāḍī.' Ēhē-kī ākhī dēvē jāta riyā.
is-given, thy progeny will-grow.' Thus having-said the-gods going remained.

Gimbō hāl mōli uḍavī tē chāra khāṇḍī niṅī.
Gimbō rice having-threshed having-winnowed those four khāṇḍīs came-out.
 Hātīī hiwāryāā thānakōi pāchhī pūjā kii, hātīī hāl ān
Then of-boundary-god of-abode again worship having-done, then rice and
 bādō biḍārō līi kōō jāi riyā-nē lāgyō.
all moveables having-taken house having-gone live-to he-began.

Ti dihi-dēkhūū khētawāḍī, ōn, pōisō-ṭōkō wādatō giyō, pōyarē-
That day-from estate, grain, pice-annas increasing went, children-
 chāwarē viyē, ān khuchī-kii riyā-nē lāgyō.
etcetera became, and joy-with live-to he-began.

FREE TRANSLATION OF THE FOREGOING.

In a village there lived a man called Gimbō. His wife's name was Jānū. Gimbō was poor and somewhat dull. But when he had got some work to do, he did not leave off till he had finished it.

One winter husband and wife were occupied in cutting the shrubs¹ and cleaning the four boundaries of their land. In order to get seed-corn, they worked with a gentleman and saved their wages till they got enough to buy a big pot full of rice.

Towards the rains in the month of Jēshṭh, they burnt the shrubs and cleared the ground. When the black clouds began to rain, the husband and wife went to the field to sow the rice. Then cucumbers were sown. During the raining of the black clouds all things were sprouting. The grasses and shrubs in the woods were sprouting, and the forest began to get a deep green hue.

When the rice began to appear, Gimbō built a high platform in the field and said to Jānū, 'henceforward I shall live on the platform in the field and practise austerities. Therefore you must not come into the field. When you bring some provisions for me, then you should only proceed so far as the boundary and put it there. Then you should beat on a dry stick and go away. I shall then go to the boundary and fetch the provisions. When the rice ripens, I shall thresh it and come home. In the meantime, if there is some urgent business, then go to the boundary and shout loudly and I shall answer.' Having said so Gimbō began to live on the platform in the field.

On the boundary of that field there was a sanctuary to a boundary god.² He went there day and night, cleaned the place, worshipped the god, and prayed. When he was going to return he used to say, 'O boundary god, I have sown a potful of rice. If I can get a khāṇḍī³ of rice out of it, well and good. If not, then I shall cut thy nose with this knife.' And so saying he placed a knife which he held in his hand on the nose of the god's image. Thus he did day and night.

In this way the time went on, and the rice was weeded and ripened. When the time came for cutting it, then he always went to the sanctuary, day and night, worshipped, and at the time of returning he said, 'O god, till to-day I have been serving thee day and night. And indeed, if I get a khāṇḍī out of my potful of seed, it is all right. If not, then I shall not leave thee without cutting thy nose.' So saying he went to work on the field.

The god began to think, 'this man must be mad, that he asks a khāṇḍī rice out of a pot of seed. And he threatens me and says, "if there comes a khāṇḍī rice out of my pot of seed, then it is well. If not, then I shall cut thy nose," and he places his knife on my nose and makes a mark on it. He is practising austerities and serving me. I cannot, therefore, do him any harm. But it is meet that I should frighten him. And then he will give up that bad habit.'

Then in the dead of night the god assumed a bear's appearance and went to where Gimbō was sleeping on the platform in the field and began to roar. Then Gimbō said, 'I

¹ *Chōmōṭē* corresponds to *dāḍh* in the Konkan. It means the ground burnt in preparation of the seed, but also the loppings and grass strewn over the ground to be burnt, and the corn grown on such ground.

² A stone idol of a god is generally placed on the border of a field.

³ A khāṇḍī is equal to twenty maunds.

do not know anything about a bear. Thou art the god and hast come to frighten me, but I am not afraid. Till now I asked for a khāṇḍī out of my pot, but now I must have two.'

The god went on roaring till cock's crow, and then went off. On the following day he, in the dead of night, assumed the form of a tiger, went to the platform, and began to roar. Gimbō then said, 'thou hast come in the form of a tiger, but I have found thee out and am not afraid. Thou art the god. Yesterday I demanded two khāṇḍīs out of my potful, but now I will not leave off till I get four.'

The god again kept on roaring until cock's crow, and then went away.

The god now began to reflect, 'I am trying to frighten him, and he is not afraid, but goes on asking the double amount. The more I frighten him, the more he will increase his demands, and he will not run away.' Therefore he remained silent, and the crops got ripe. Gimbō cut the rice and began threshing.

One day the procession of king Pānaṭhō¹ passed by there. The boundary god went to him and said, 'a man has tilled a ground close to my abode, and he has sown a potful of rice there. In order to watch the rice he has built a platform in the field, and he stays there. Day and night he practises austerities and comes and worships me. When he goes away, he says, 'I have sown a potful. If I get a khāṇḍī out of it, well and good. If not, I shall cut thy nose. And he applies his knife to the nose of my image. I have tried to frighten him once or twice, but he is not to be brought out of his mind, and goes on increasing his demands.'

King Pānaṭhō said to the god, 'if he is so strong in his austerities and so obstinate we must yield to him.' And both gods went to where Gimbō was threshing.

When Gimbō saw king Pānaṭhō, he ran and fell to his feet. Then the gods entered the threshing floor and sat down. Gimbō first worshipped king Pānaṭhō, and then the boundary god, and remained standing folding his hands. King Pānaṭhō said, 'We will give you fame and prosperity, and your progeny shall increase.' And so saying the gods departed.

Gimbō then threshed and winnowed the rice, and four khāṇḍīs came out. Again he worshipped at the abode of the boundary god, took the rice and all implements with him to his house, and settled down.

From that day his estate, his crops, and his money went on increasing, he got many children, and lived in happiness.

¹ Pānaṭhō is the king of the minor deities. He resides in the waters and is identified with Varuṇa.

KOTĀLĪ.

This is the dialect of the Kōṭals, a wild Bhīl tribe in the Satpuras, in the northern part of Khandesh. They collect gum and wax in the forests and sell it in the plains. Their number has been estimated at 40,000.

So far as we can judge from the specimens received from Khandesh, Kōṭalī is almost identical with Khāndēśī.

Two specimens, a version of the Parable of the Prodigal Son and a story, have been printed below, and they will not present any serious difficulty to the student.

It will be sufficient to draw attention to a few details in which Kōṭalī differs from Khāndēśī.

Ya is substituted for *ē* in *yak*, one.

The cerebral *ḷ* is sometimes replaced by *l*; thus, *pal*, run.

The distinction of gender is apparently still less consistent than is the case in Khāndēśī. Thus we find *tu-nī nauk^rrī ma-na kar^anā*, thy service (fem.) me-by was-done (masc.).

The oblique plural of masculine bases ends in *ās* or *as*, and not in *ēs*; thus, *pōrās-māin*, from among the sons; *chōras-lā*, to the thieves. The suffix of the ablative is *thīn* or *paīn*; thus, *Talōdyā-thīn*, from Taloda; *bā-paīn*, from a father.

Strong adjectives, including the genitive, have an oblique form ending in *ī*; thus, *mānus-nī ghar*, in a man's house. The use of this form is, however, rather inconsistent. Thus we find *tī pōryā*, that son, in the nominative; but *tō dhanī-na*, by that rich man, in the case of the agent.

The pronouns are mainly the same as in Khāndēśī. Note, however, *mi-na*, by me; *tu-na*, by thee; *āmu*, we; *tumu*, you; *hai*, this (all genders), etc.

The verb substantive forms its present as follows, singular *sa*, plural *sat*. The second person singular has also the form *sas*. The past tense is *as^anōl*, plural *as^analā*.

The present tense of finite verbs is formed as in Khāndēśī in the singular. Thus, *māras*, I strike, thou strikest, he strikes. The plural ends in *at*; thus, *mārat*, they strike. In the first person plural we find forms such as *mār^ajē*, we strike; *jāut*, we go. Forms such as *mī mara*, I die; *mī jāy*, I go; *tō jāy*, he goes; but *tū jāś*, thou goest, correspond to the present singular of the verb substantive.

In the past tense we find forms such as *gayā* and *gayōl*, went, apparently used without any difference of meaning. In *tu-na mēṇḍh^rrū dīnās*, thou gavest a kid, the suffix *s* of the second person singular is used as in Marāṭhī. *Dīnās* might, however, also be a wrong transliteration instead of *dīnā sa*.

In the future we may note the form *tū mār^asīs*, thou wilt strike. In other respects Kōṭalī seems to agree with Khāndēśī.

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

KŌṬALĪ DIALECT.

(YAWAL, DISTRICT KHANDESH.)

SPECIMEN I.

Kōn^{te} yak mānus-lā dōn pōr as^{nala}. Tyā dōnī pōrās-main
Certain one man-to two sons were. Those two sons-among-from
 dhāk^{lā} pōryā tyā-nī bā-lā sāng^{nā}, ‘bābā, māl-nā ma-nā hisā
the-younger son him-of father-to said, ‘father, property-of my share
 mā-lā dē.’ Maṅg tyā-na tī māl tyā-lā wāṭī dinā. Maṅg
me-to give.’ Then him-by that property him-to having-divided was-given. Then
 thōḍē diwas sarwā paisā jamā karī tō dhāk^{lā} pōryā dūr
a-few days all money together having-made that younger son a-far
 mulukh-mā nighī gayā. Tī mulukh-mā tyā-na tyā paisā kharāb
country-into having-started went. That country-in him-by that money waste
 kar^{nā}. Tyā-nā sarwā paisā kharāb hōinā, maṅg māṅg^{tin} mōṭhā kāl
was-made. Him-of all money waste became, then afterwards a-great famine
 pad^{nā}, an tō naṅgā hōī gayā. Maṅg tahin niṅhī-san yak
fell, and he naked having-become went. Then there-from having-started one
 mānus-nī ghar jāī tai naukar rabinā. Tō dhanī-na
man-of (to)-house having-gone there servant remained. That rich-man-by
 tyā-lā ḍukar chārā-lā dhād^{nā}. Ḍukar jō bhusā khāū lāg^{nōl} tō
him-to swine graze-to was-sent. The-swine what husks to-eat began that
 bhusā tō khāū lāg^{nā}, an bhārī kasṭī-san pōṭ bhārī lāg^{nā}. An
husks he to-eat began, and great difficulty-with belly to-fill began. And
 kōnī tyā-lā bhik dē-nā. Maṅg to sudh-mā yēī sāng^{nā},
anyone him-to alms would-not-give. Then he senses-in having-come said,
 ‘ma-nā bāp-nā naukar pōṭ-bhārī bhākar khāt, an mī bhukā mara.
‘my father-of servants belly-full bread are-eating, and I of-hunger am-dying.
 May uṭh^{sū} ma-nī bā tyāwa jāsū an tyā-lā sāng^{sū}, “bābā,
I shall-arise my father near will-go and him-to will-say, “father,
 may dēw-pān an tū-pan pāp kar^{nā} sa. May tu-nā pōryā sāng^{wā-lā}
(by)-me God-with and thee-with sin done is. I thy son be-called-to
 ma-lā lāj wāṭa; tu-nī naukar-paikī mī jyasā naukara-ch sa.”’
me-to shame appears; thy servants-from-among I as a-servant-really am.”’
 Tō maṅg uṭh^{nā} an tyā-nī bā tyāwa gayā. Tō dūr as^{nūl} tawā tyā-nī
He then arose and him-of father near went. He a-far was then him-of

bā-na tyā-lā dēkh^ana, maṅg tyā-lā mayā yēi-san tō tyā-phan
father-by him-to was-seen, then him-to compassion having-come he him-towards
 dhāi gayā; maṅg tyā-lā bil^agi-san tyā-nā mukā linā. Maṅg
having-run went; then him-to having-embraced him-of kiss was-taken. Then
 tī pōryā tyā-nī bā-lā sāṅg^anā, 'bābā, may dēw-phan wa
by-that boy him-of father-to it-was-said, 'father, (by)-me God-towards and
 tū-phan pāp kar^anā, an mī tu-nā pōryā sāṅg^awā-nā rahinā nāhā.'
thee-towards sin was-done, and I thy son be-called-to remained not.'

Maṅg tyā-nī bā-na naukar-lā sāṅg^anā, 'chāṅg^ala pāṅghar^ana laī
Then him-of father-by servant-to it-was-said, 'good cloth having-brought
 yē; 'tē tyā-nī āṅg-mā ghālī dinā, hāt-mā mudi ghāl^anā,
come; 'that him-of body-on having-put was-given, hand-on a-ring was-put,
 pāy-mā jyutā ghāl^anā. Maṅg mōṭhyā khusī-sa bhākar khāwā-lā gayā.
feet-on shoe was-put. Then great joy-with bread to-eat he-went.
 'Hai mā-nā pōryā jyasā marī gayōl, jītā hōy^anā; agar
'This my son as-if having-died was-gone, alive has-become; or-say
 gamāi gayōl, ātā sāpaḍ^ana.' Asā sam^ajin bahu ānand kar^anat.
having-lost was-gone, now was-found.' So considering great rejoicing they-did.

Ātā tyā-nā mōṭhā bhāū khēt-mā gayōl sat. Tō parat ghar-lā unā, an
Now him-of elder brother field-in gone had. He back house-to came, and
 tyā-lā wājā-gājā aiku yēū lāg^anā. Tyā-na āp^ali naukar-lā
him-to playing-singing to-hear to-come began. Him-by his-own servant-to
 hāk mārīn sāṅgu lāg^anā, 'hai kāy sa? ' Maṅg tō
a-call having-struck to-say (he-)began, 'this what is? ' Then that
 naukar sāṅg^anā, 'tu-nā bhāū unā sa. Tō sukhī-kār unā
servant said, 'thy brother come is. He in-good-health come
 sa mhanī tu-nā bā tyā-lā khāū-piū ghālas.' Maṅg tyā-lā
is therefore thy father him-to to-eat-and-drink putting-is.' Then him-to
 bhāri rāg unā, an tī ghar-mā tō kāi jāi nāhā.
much anger came, and that house-in he in-any-way would-go not.
 Tawā tyā-nā bā bāhēr yēi-san tyā-lā sam^ajādū lāg^anā.
Then him-of father out having-come him-to to-persuade began.
 Maṅg tyā-nī bā-lā tyā-na sāṅg^ana, 'dēkh, bābā, it^akā
Then him-of father-to him-by it-was-said, 'see, father, so-many
 din tu-nī nauk^arī ma-na kar^anā, an tu-nā sabd
days thy service me-by is-made, and thee-of word
 kāi-ch tōḍ^anā nāhā; an tu-na ma-nī sōb^atī barābar
any-even broken is-not; and thee-by me-of friends with
 khāwā-na wāsta yak bī mēṇḍh^arū dinās nāhā. An jā-nā
eating for one even kid given is-not. And whom-by
 sarwā paisā gamāḍī dinā tō tu-nā pōryā unā tyā-barābar
all money having-wasted was-given that thy son came immediately

tyā-lā tū mēj^awānī dēwā-lā karas.''' Tawā tyā-nā bābā
him-to thou a-feast to-give art-making.''' Then him-of father
 sāṅ^anā, ' pōryā, tū mā-phan as^anōl an hai māl^amatā asa,
said, ' son, thou me-with art-living and this property is,
 hai tu-nā sa. Hai bakhat-lā tu-nā bhāū marī gayōl,
this thine is. This occasion-on thy brother having-died was-gone,
 tō jītā hōinā; an gamāī gayōl, yēī mil^anā;
he alive has-become; and having-lost was-gone, having-come is-obtained;
 tyā-nī wāsta āpūn ānand kar^anā hai barōbar sa.'
that-of for we rejoicing to-do this proper is.'

[No. 55.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌḌĪ.

KŌṬALĪ DIALECT.

(YAWAL, DISTRICT KHANDESH.)

SPECIMEN II.

A STORY.

Yak musal^amān śipāi Talōdyā-thin Nandur^abār-lā
A-certain Musalman sepoy Taloda (village)-from Nandurbar (village)-to
 chāl^anā. Tawā wāt-mā chyāl^atā chyāl^atā din buḍi gayā. Tawā dōn
set-out. Then the-way-on walking walking the-sun having-set went. Then two
 chōr tyā-na puḍha ubhā sa tyā-na dēkh^anāt. Tyā chōras-nī tyā-lā
thieves him-of before standing are him-by were-seen. Those thieves-by him-to
 tī jāgā-war dhari pād^anāt an khūp mār^anāt; tyās-na
that spot-on having-seized was-felled-down and severely was-beaten; his
 phaḍ^aka sam^ada his^akāi lināt. Yak chōr-na tar^awār kadh^anāt,
clothes all having-snatched were-taken. One thief-by a-sword was-drawn,
 an yak-na suri dākhāḍi, an tyā-lā sāṅg^anāt, 'dēkh, śipāi, tū hām-nī
and one-by a-knife was-shown, and him-to was-told, 'see, O-sepoy, thou us-of
 puḍhē nāch. Nāhā-tar tu-lā hamu mārī ṭāk^asū.' Dhāk-nī
in-front dance. If-not-then thee-to we having-killed shall-throw.' Terror-of
 mārā tō śipāi nāchū lāg^anā. Akhari-sēwaṭ tō pāyā paḍi
on-account that sepoy to-dance began. At-last he on-the-feet having-fallen
 āp^ali suṭ^akā kari-san parat Talōdyā-lā gayā. Talōdyā-nā phōj^adār-lā
his-own release having-made back Taloda-to went. Taloda-of police-officer-to
 hai mālum paḍi; tyā chōras-lā tyā-na pakad^anāt; an khaṭ^alā bharī
this known became; those thieves-to him-by it-was-caught; and case having-entered
 mājistrēt-nī kadē dhāḍ^anā; tai in^asāph kari tyā chōras-lā sau
magistrate-of towards was-sent; then trial having-made those thieves-to six
 sau mahinyā-nī sajā dinā.
six months-of punishment was-given.

FREE TRANSLATION OF THE FOREGOING.

A Musalman sepoy once travelled from Taloda to Nandurbar. While he was still walking on the road the sun set, and he found himself alone. After some time he saw four thieves standing before him. They seized him there and then and beat him soundly, and

took all his clothes from him. Then one of the thieves drew his sword, another showed him a knife, and they said to him, 'Ho, sepoy, dance before us. If not, we will kill you.' Out of fear the sepoy then began to dance. At last he fell on his knees and obtained his freedom, whereafter he returned to Taloda. The police-officer of Taloda learned of the affair and had the thieves seized and reported the matter to the Magistrate. He tried the thieves and sentenced them to six months' imprisonment.

The Bhil dialects just dealt with are little more than ordinary Khāndēsi. Before dealing with that form of speech we will, however, have to mention some Bhil dialects of a slightly different kind.

The Bhilī of Nimar is now almost a Marāṭhī dialect. It differs from other Bhil dialects described in the preceding pages as links between Gujarātī-Bhilī and the broken Marāṭhī dialects of Thana, in having, to a much greater extent, assumed the inner form of Marāṭhī, *e.g.*, in using the Marāṭhī oblique form. On the other hand, it is easy to see that the base of the dialect is some form of Gujarātī Bhilī.

The Bhilī dialects spoken in Berar are probably of the same kind as Panchālī, dealt with above (pp. 138 and ff.). Some of the Bhils of Basim, however, speak a form of Gōṇḍī. Specimens will be given in connexion with that form of speech.

Lastly, there are four related dialects spoken outside the proper Bhil country, *viz.*, Bāori, Habūrā, Pār 'dhī and Siyālgirī. They have been somewhat influenced by other dialects. In most respects, however, they are of the same kind as the Bhilī of Mahikantha and neighbourhood.

The dialect of the Bhils of Nimar is a mixed form of speech. The base is some dialect related to the western forms of Bhilī. Compare forms such as *khēt-bhītar*, in the fields ; *chalyōl*, gone ; *karīna*, having done. It has, however, been so largely mixed with the Marāṭhī spoken in the Central Provinces that it might with equal justice be regarded as a Marāṭhī dialect. Compare forms such as *ād'myā-la*, to a man ; *wātā*, a share ; *gēlā*, he went ; *hōlā*, he became ; *kahīn*, I will tell, etc. .

It will be quite sufficient to give the first lines of the Parable of the Prodigal Son as an illustration of this mixed form of speech.

[No. 56.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

(DISTRICT NIMAR.)

Kōnyā	ād'myā-la	dōn	sōy'ra	hatī.	Tyā-gōn	nānhā	bā-dhan	
Some	man-to	two	sons	were.	Them-among	the-younger	father-to	
kahēlā,	'arē	bā,	paisā-takā-madhī	jō-kāi	mājhā	wātā	hōy	tē
said,	'O	father,	property-in	whatever	my	share	may-be	that
māl	dāi	dē.'	Tawā	tyā-na	tyāl	ap'nī	jamā-puñjī	hōtī
to-me	having-given	give.'	Then	him-by	him-to	his	property	was
tī	wātī	dēli.	Thōḍa	din	hōla	kī	nānhā	sōy'rā
that	having-divided	was-given.	Few	days	became	that	younger	son
sab-kāi	yēkhatṭā	karīna	dus'rā	mul'khāt	chalyōl	gēlā,	aru	
all-whatever	together	having-made	another	in-country	gone	went,	and	
taḍa	luch'panā-bhītar	din-bhītar	ap'nī	jamā-puñjī	gamāi	dēli.		
there	riotousness-in	days-in	his	property	having-spent	was-given.		

Jab tyō sab-kai udāi chuk^alā tab tyā mul^akhāt khūb
When he all having-squandered ceased then that in-country heavy
 kāl pad^alā, aru tyō garīb huī gēlā. Aru tyō jāina
famine fell, and he poor having-become went. And he having-gone
 tyā mul^akhā-chyā kōnyā bhalā ād^amī-pās rah^alā. Tyā-na tyāl ap^anā
that country-of some rich man-with lived. Him-by to-him his
 khēt-bhitar duk^arā charāwāl mōkallā. Aru tyō tyā chhil^atē jyāl duk^arā
field-in swine to-feed was-sent. And he those husks to-which swine
 khāūt hōta tyā-chā pēt bhar^awa-chyā dhyān hōtā, aru tyāl ghan
eating were his belly filling-of desire was, and to-him anything
 kōṇī nahī dyāt hōtā.
anyone not giving was.

BĀORĪ.

This is the dialect of the Bāwarias, a hunting and criminal tribe of the Panjab and the Muzaffarnagar District of the United Provinces. In Rajputana Bāorī has been returned as the language of 400 Moghias in Kishangarh. The Moghias are a similar tribe; compare Sir Henry M. Elliot, *Memoirs on the History, Folk-Lore and Distribution of the Races of the North-Western Provinces of India*. Edited by John Beames, Vol. i, London, 1869, p. 9.

The fullest account of the Bāwarias will be found in Mr. W. Crooke's, *The Tribes and Castes of the North-Western Provinces and Oudh*, Vol. i, Calcutta, 1886, pp. 228 ff.

The number of speakers has been estimated for the use of this Survey as follows:—

PANJAB AND FEUDATORIES—

Hissar	931	
Kapurthala	80	
Nabha	30	
Faridkot	3,000	
Firozpur	33,000	
Lahore	460	
	<hr/>	
	42,501	42,501

UNITED PROVINCES—

Muzaffarnagar	102	
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RAJPUTANA—

Kishangarh	400	
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TOTAL .	<hr/>	43,003
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The estimates from Firozpur and probably also from Faridkot are, however, too high. At the last Census (1901) only 4,952 speakers of Bāorī were counted in the Panjab and its feudatories. The Bāwarias are a vagrant tribe, and it is, therefore, difficult to form an accurate estimate of their number. In the Panjab they sometimes call their language Thalli, and they are there said to have come from the *Thal* or Bikaner desert.

This is, however, in no way borne out by their language, which is certainly a form of the Gujarātī Bhili. Several specimens of it have been received, and they all have the same basis. The specimens received from Lahore are the purest, although that district is the one which is farthest from the Bhil country. In the specimens received from the other districts of the Panjab, the language is in its essence the same, but is more or less mixed with the Panjābī spoken by the surrounding population.

The Bāwariās have no written character of their own, and some of the specimens have been written in the Persian, some in the Gurmukhī, and some in the Dēva-nāgarī character. I hence only record them here in the Roman character, as the most convenient one.

The following two specimens come from Lahore and have been very carefully prepared. After being faired out, they were again checked on the spot by Mr. Jowala Sahai Misr, B.A., Extra Assistant Commissioner, and give an excellent idea of the dialect. It will be seen that, save in a few matters of spelling, it does not differ from

Gujarātī Bhilī. We may note the following (which are only a few out of many) characteristics of the dialect.

The letter *s* regularly becomes *kh*, as in *khāt*, for *sāt*, seven; *vīkh*, for *vīs*, twenty; *khēkh* for *khēs* or *kēs*, hair; *manukhō*, a man. Sometimes the *kh* is weakened to *h* (as in Northern Gujarātī), as in *hāb^hliō*, he was heard; *hāpāi*, for *sipāhī*, a peon; *harkār*, the Government. Before *i* or *ē*, the *s* is sometimes preserved, as in *man^ssē*, a woman; *sē*, why? but *khō*, for *sū*, what? *Ch* and *chh* become *s* as in *sō* for *chhō*, I am; *passē* for *pachchhē*, afterwards. There is a tendency to prefer dentals to cerebrals as in *vittē* or *vītē*, for *vītē*, a ring. There is no cerebral *ḷ*.

Strong masculine nouns with *a* bases end in *ō*, not *ā*, with an oblique singular in *ā* not *ē*, as in *manukhō*, a man; oblique singular *manukhā*. When the noun is neuter the *ō* is usually nasalized as in *khōnō*, gold; *puchhiō*, it was asked; *kihō*, it was said. Gender is, however, carelessly observed. The plural of neuter nouns ends in *ā*, as in *rupaiā*, rupees; *lug^arā*, robes; *khākh^arā*, shoes."

The postposition of the genitive is *nō* or *nau* (feminine *nī*, oblique masculine *nā*). That of the dative is *nū*, *nē*, *nai* or *nā*. *Nū* is evidently borrowed from the surrounding Panjābī. The dative suffix is often weakened to a mere *n*, as in *tihōn*, to them; *chār^awā-n*, to graze. The suffix of the ablative is *thō*, which agrees in gender and case with the governing noun, as in *tihō-māi-thē nanōrē*, by the younger from among them. Note that, as in the last example, the agent case ends in *ē*. So also the locative, as in *gharē*, in a house.

The pronouns are—

1st person, *hū*, I; *mī*, by me; *mannē*, to me; *mhārō* or *mārō*, my; *hamē*, we, by us; *hamārō*, our.

2nd person, *taū* or *tū*, thou; *tī* or *tēn*, by thee; *tāh^arō* or *tārō*, thy; *tamē*, *tammē* or *tamhē*, you, by you; *tauhe*, you (accusative plural); *tamāh^arō*, your.

There are several demonstrative pronouns. Thus, *yōh*, he; *inhō*, *ih^anō*, his. *Tīō*, *tīōh*, or *tyōh*, he, that; *tinno*, *tīnō*, his; *tinnē*, *tinhē*, *tīnē*, to him, by him, in that; *tē*, by him; *tihā*, that (oblique adjective); *tē*, *tēhē*, they, by them; *tēhō*, *tihō* (oblique plural); *tēhōnō*, *tihōnō*, their; *tihōn*, to them. *Pēllō* (=Gujarātī *pēlō*), he, that; oblique *pēllā*, agent *pēllē*.

Hīō, *hīōh*, or *hyōh* is 'this'; oblique singular *hyā* or *hā*.

Other forms are *jō*, who; *jīnō*, of whom; *kaun*, who? *kīnō*, whose? *kaun kan-thō*, from near whom? *khō*, what? *kīnē*, by anyone; *kihē waqtē*, at any time; *kāīs*, anything.

Verbs are conjugated just as in Gujarātī Bhilī. The verb substantive is *sō* (for *chhō*), I am; *uttō*, was. When employed as an auxiliary *uttō* becomes *tō*, as in *giō-tō*, had gone. The present definite is formed by conjugating the simple present (not the present participle) with the verb substantive. Thus, *mārō-sō*, I am beating. The conjunctive participle ends in *n*, as in *vēchīn*, having sold, or, more usually, the *n* is dropped as in *karī*, having done. The past participle ends in *iō*, as in *māriō*, struck. Irregular are *kihō*, said; *diddō*, given; *liddō*, taken.

The negative verb has *kō*, at all, prefixed as in Rājasthānī. Thus, *kō-diddō-nahē*, was not given at all. The Rājasthānī pleonastic suffix *s* (sometimes written *kh*) is very common. Thus, *khārā-s*, all; *kadē-kh*, ever.

[No. 57.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ.

BĀORĪ DIALECT.

(DISTRICT LAHORE.)

Ēk janā-nai bai dik^arā uttā. Tihō-māi-thē nanōrē dik^arē
One man-to two sons were. By-them-in-from by-the-younger by-the-son
 āgā-nai kēh^awā lagiō, ‘ō āgā, jō ap^arō (or ap^anō) walēwō
the-father-to to-say it-was-begun, ‘O father, what your-own property
 hi-riō tihā-māi-thō mannē bhāg^alō dai-dē.’ Tinē tihōn
having-become-remained that-in-from to-me share give-away.’ By-him to-them
 walēwō wandī diddō (or dihdō). Ghanā dan kō-thāiā-nahī tē
property having-divided was-given. Many days at-all-were-not then
 nanōrē dik^arē khārō walēwō bhēlō karī-liddō, tē vēg^alē
by-the-younger by-the-son all property together was-collected, and in-a-distant
 dēkhē parō-giō, tē ap^arō walēwō udhālā-māi gamārī-nakhiō.
in-a-country went-away, and his-own property wickedness-in was-wasted.
 Jinē vēlē tinē walēwō khārō gamārī-nakhiō, tinē dēkhē
At-what at-time by-him the-property all was-wasted, in-that in-country
 harī kahārī war^alī-gaī. Tinnē lōp thāi-gaī. Tīō giō tihā mulak-nai
a-great famine happened. To-him need became. He went that country-in-of
 khair-māi ēk ād^amī-nē maliō. Tinē ād^amīē khūr āp^anā khētrā-māi
city-in a man-to was-joined. By-that by-man swine his-own fields-in
 chār^awān tinhē mōk^aliō. Tinnō jī thāi-pariō tiārē khūr
to-graze as-for-him he-was-sent. His mind became at-that-time swine
 khātā-tā, tiārē tihā vī tinē ōj^arō chhandēhō lāhin bharī-liō
eating-were, at-that-time there also by-him belly husks with was-filled
 Kīnē ād^amīē kāīs kō-diddō-nahī. Jār tinnē hōsh āvi, tinnē
By-any by-man anything at-all-was-given-not. When to-him sense came, by-him
 kihō, ‘mārā āgā-nai ghanā naukar tēvī-māi-thō rukh^alō
it-was-said, ‘my father-to many servants that-in-from bread
 khāē, tihē-thō rukh^alō bachī-rahē; tō-bhī hū bhūkiō marō.
they-eat, them-from bread remains-over-and-above; nevertheless I hungry die.
 Hū utthīs, tiār mārā āgā-kannē jāīs, tiār tinnē hū kahīs,
I will-arise, and my father-near will-go, and to-him I will-say,
 “tārē āgal, āgā, hū gunāhī thāi-giō, Par^amēkhar-nā vī gunāhī
“in-thy front, father, I sinner became, God-to also sinner
 thāi-giō; tārō dik^arō rakh^awā-nō lāik-nā kōi-nahī. Tau mannē
became; thy son keeping-of fitness-for at-all-I-am-not. Thou me

dihāriō rākh-hī-lē.”” Tīō utthiō, āgā-kannē giō. Ghanāōs vēg^alō uttō,
servant keep-veryly.”” He arose, father-near went. Very distant he-was,
 tiār āgē jōi-liddō; tiār tinnē dil-māi dayā āvī. Tiār
then by-the-father he-was-seen; then to-him heart-in compassion came. Then
 natthō, tiār tinnē galē pariō, tiār tinnē būch^arā liddō. Dik^arē
he-ran, and on-his on-neck fell, and to-him kiss was-taken. By-the-son
 tinnē kihō, ‘tārī nazar-māi, āgā hū gunāhī thāi-giō, Par^amēkhar-nā
to-him it-was-said, ‘thy sight-in, father, I sinner became, God-to
 gunāhī thāi-giō. Tārō dik^arō rakh^awā-nō lāik-nā kōi-nahī.’
sinner became. Thy son keeping-of fitness-for at-all-I-am-not.’

Āgē āp^anā nauk^arō kihō, ‘khāū lūg^arā khādhī-āwō,
By-the-father his-own to-servants it-was-said, ‘excellent robes bring-out,
 tiār tinnē lūg^arā ghattī-diō; tinnī aṅg^aliē vittī ghattī-diō;
and to-him robes put-on; on-his on-the-finger a-ring put-on;
 tinnē gōdē khākh^arā ghattī-diō. Āwō, khārā-s bhēlā khāō,
on-his on-the-foot shoes put-on. Come, all together let-us-eat,
 khushī thāō; innē wākh^atē mārō dik^arō marī-giō-tō, wali
happy let-us-become; of-this for my son dead-gone-was, again
 jiw^atō thāi-giō; tīō gamāi-giō-tō, passē lādhi-giō.’ Tē rāji thāwā
living became; he lost-gone-was, afterwards was-got.’ They merry to-become
 lagīā.

began.

Tinnō wadōrō dik^arō khētrā-māi uttō. Jar ghar-nai kannē
His elder son the-fields-in was. When the-house-in-of near
 āviō, tinnē wājā nai nāch hāb^aliō. Tiār ap^anā
he-came, by-him music and dancing was-heard. Then his-own
 nauk^arō-māi-thō ēk-nai tēriō, tiār tinnē puchhiō, ‘ā khū
servants-in-from one-as-for he-was-called, then by-him it-was-asked, ‘this what
 thāē?’ Tinnē tinnē kihō, ‘tārō bhāiō āviō, tārē āgē
is?’ By-him to-him it-was-said, ‘thy brother came, by-thy by-father
 rukh^alā diddā tiārē dik^arō rāji-bāji āvī-nikaliō.’ Tīō
loaves were-given, because the-son safe-(and-)sound arrived.’ He
 gukhē thāiō, ghar-māi kō-giō-nī. Tinnē wākh^atē āgō
in-anger became, the-house-in at-all-went-not. Of-this for the-father
 bāhar nikaliō; tihā āgal āvī, minnat kidhī. Tinnē ēk
outside came-out; in-his front came, request was-made. By-him one
 āgēhū jāwāb kidhō, ‘akh^alā war^akhē tāri dāri kar^atō
to-the-father answer was-made, ‘so-many in-years your service doing
 rihō, kadēkh kihē waqtē tārō hukam kō-mōriō-nāhī;
I-remained, ever at-any at-time thy order at-all-was-disobeyed-not;
 tēn mannē urniō kō-diddō-nī, jāi hū ap^anā bēliō-māi
by-thee to-me kid at-all-was-given-not, so-that I my-own friends-among

khushī thāñ. Jār tārō hyōh dikārō āviō, jinē dikārē tārā
happy may-become. When thy this son came, by-what by-son thy
 rupaiñ kharch kidhāñ kājārā ūpar, tinnē wākhtē rūkhālō
rupees expended were-made harlots upon, of-him for bread (i.e., a feast)
 diddō.' Tinnē tinē kihō, 'dikārā, tū mārē khādō-kh
was-given.' By-him to-him it-was-said, 'son, thou to-me always-even
 bhēlō rihō; jō mārō sai, tīō kharō-s tārō sai. Hyōh gall
near remainest; what mine is, that all-even thin? is. This thing
 hamō-nai chāh^{ti}-tī khushī thāē, khushī karēt; tiār tārō
us-to proper-was happy to-become, happiness to-make; because thy
 bhāi hyōh marī-giō-tō, walī jiw^{to} thāi-giō; tīō gumāi-giō-tō,
brother this dead-gone-was, again living became; he lost-gone-was,
 passē lādhi-pariō.'
afterwards was-found.'

[No. 58.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ.

BĀORĪ DIALECT.

(DISTRICT LAHORE.)

Tihā jhārīā-nai tallē ēk janāwar uttō.
Those bushes-in-of in-below an animal was.

Hyā zilā-māi khūā kō-tō-nī.
This district-in canal at-all-was-not.

Buddhī rād khāch bōli-rī.
An-old woman truth told-had.

Hū ap^anō rūkh^alō khātī-tī.
I my-own bread eating-was.

Mārī dik^arī bārō war^akhō-nī thāi-gai.
My daughter twelve years-of became.

Mī tīnī gall hāb^alī.
By-me his word was-heard.

Mārā bai dhaṇḍā sai.
Of-me two brothers are.

Kāl hū Chūnīē giō-tō, tihā Tahsildār-nai jhallī-liddō.
Yesterday I to-Chunian gone-had, there the-Tahsildār-by (I)-was-seized.

Bai man ḍāw^arā hū vēch^awā giō-tō. Vēchīn passā āw^atā,
Two maunds grain I to-sell gone-had. Having-sold back in-coming,

gharē hāpāi hamō ṭak^arī-giō. Tihā kah^awā lagiō, 'tahsildārē
at-the-house a-peon us met. There to-say he-began, 'by-the-Tahsildār
tauhe yād kīdō.' Tihē gōdē passā muṛī-āviā. Rūkh^alō
to-you remembrance was-made.' On-that on-foot back (we-)turned. Bread

vī khāwā kō-giō-nī. Chūnīē jāi-nikaliō. Tiār Tahsildār
even to-eat at-all(-I)-went-not. At-Chunian (I)-arrived. Then the-Tahsildār

khamā thāiā. Tiārē Tahsildār kah^awā lagiō, 'tammē Bāw^arīō
before we-became. Then the-Tahsildār to-say began, 'you the-Bāwariās

gōrēn bōli līsō ? 'Hamārī bōli hammē bōli līsō.
like to-speak will-be-able ? 'Our language we to-speak we-will-be-able.'

'Tiārē khabad tammē gāi līsō ? 'Hammē passē kihō,
'Then song you to-sing will-be-able ? 'To-us afterwards it-was-said,

'Harkār-nau hukam āviō. Tammē kihō ap^anī bōli.
'Government-of order came. You speak your-own language.

Tiārē-kai āj wan^rrē hīndō, bhai, jāiē. Tammē jāsiō
Preparation-having-made to-day to-morrow going, brother, go. You will-go
tiārē. Harkār khābē warō amān dēsē.
then. The-Government Sāhib great peace will-give.

FREE TRANSLATION OF THE FOREGOING.

There was an animal under that bush.

There is no canal in the district.

An old woman was telling the truth.

I took my dinner.

My daughter is 12 years old.

I heard his words.

There are two brothers of mine.

Yesterday I went to Chunian, where the Taḥṣildār seized me. I had gone to sell two maunds of grain, and on my way back, the *taḥṣil* peon met me at my house, and told me to attend the *taḥṣil* as the Taḥṣildār wanted me soon. I did not take my bread and went straight to Chunian. When I reached Chunian and presented myself before the Taḥṣildār, he asked me, 'do you know the Baori dialect?' I replied, 'yes, I will speak my own language.' The Taḥṣildār told me 'will you sing a song in your own language? I have received an order from Government. Speak in your own language. You will be able to go to-day or to-morrow after I have done with you. The Government will be pleased, and will give you great peace.'

It is unnecessary to give further specimens of the Bāorī spoken in the Punjab. All those received closely resemble the foregoing ones, only being more or less mixed with Panjābī idioms. As Lahore is the most western locality from which Bāorī is reported, it will be sufficient to give one more specimen, a version of the Parable of the Prodigal Son from the most eastern, the district of Muzaffarnagar, in the United Provinces. As Muzaffarnagar is in the Upper Dōāb, we shall not be surprised to find examples of the idiom of the vernacular Hindōstānī used in the district.¹ Such is the frequent doubling of a medial consonant, with the consequent shortening of the preceding vowel, as in *bābbā*, a father; *hottō*, he was; *minn-hē*, to me; *khettar*, a field. In *bābbā*, as in the local vernacular Hindōstānī, the first *ā*, though written long, is pronounced short like the *ā* in the German word 'mann.' Other departures, also probably due to the influence of the local vernacular, are forms like *minn-hē*, for *mannē*, to me; *tinn-hō* for *tihō*, to them; *maĩ*, I, by me; *hottō* or *huttō*, for *uttō*, was.

In other respects, after allowance has been made for variations of spelling, the dialect is practically the same as that of Lahore.

¹ See Vol. ix, Part i.

[No. 59.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

BĀORĪ DIALECT.

(DISTRICT MUZAFFARNAGAR.)

Ēk ād^amī-nē bāi dīk^arā hottā. Tihū-mē-thā nanhē dīk^arē bābbā-nē
One man-to two sons were. Them-in-of by-the-younger by-son the-father-to
 kahyō kē, ‘ai bābbā, māl-nō hī^khō jō mannhē pōh^achē mannhē
it-was-said that, ‘O father, property-of share which to-me may-come to-me
 dēi dē.’ Tō tinē māl vēchī dadhō. Aur thōrā
having-given give.’ Then by-him property having-divided was-given. And few
 danō bād nanhē dīk^arē khab kuchh jamā karin ēk vēg^alā
days after by-the-younger by-son all whatever together having-made one far
 dēkh-mē gayō. Tō tihā ap^anō māl bad-chāli-mē urāyō. Tō
country-in went. Then there his property bad-conduct-in was-spent. Then
 khārū kharach kari chukō, tihā mulak-mē motō kāl parō, aur ōh
all spent having-made he-ceased, that country-in a-great famine fell, and he
 garib thāwā lāgyō. Tō tēhā dēkh-nō ēk khāhukār-nē jāi
destitute to-become began. Then that country-of one gentleman-to having-gone
 lāgō. Tinē āp^anā khetar^adā-mē khūr chugāwan mōk^alyō. Aur tinnhē
joined. By-him his-own field-in swine to-feed was-sent. And to-him
 chāh^anā hutī, ‘tō chhal^akār jō khūr khāttā marō pēt bharū.’
wish was, ‘those husks which swine are-eating my belly I-may-fill.’
 Tō kōnak tinnhē nahē detō thō. Tō khoddī-mē āvin kēhō,
That anyone to-him not giving was. Then senses-on having-come it-was-said,
 ‘marā bābbā-nē kēt^anāyak mihintiyō-nē tuk sē, aur maī bhukyō marū-sō.
‘my father-of how-many servants-to bread is, and I hungry dying-am.
 Maī uṭhin bābbā-kan jāū aur tinnhē kahis kē, “ai
I having-arisen father-near may-go and to-him I-will-say that, “O
 bābbā, maī akh^amān-nū aur tarā hajūr-nū pāp kar^ayū. Aur maī yah
father, by-me heaven-of and thy presence-of sin was-done. And I this
 lāyak nahē ki barē tarō dīk^arō kah^awāū. Mannhē tarā mihintiyō-nī
worthy not that again thy son I-may-be-called. Me thy servants-of
 ēk-nī barabbar karī dēh.” Tō uṭbin ap^anā bābbā-kan
one-of like having-made give.” Then having-arisen his-own father-near
 chaliyō. Aur ōh ibbat vēg^alē hutō tō tinnhē dēkkin tinnhā bābbā-nē
he-went. And he still far was then him having-seen his father-to
 tarakh āyō, aur nāsin tinnhē galē lagāyō aur ghanō puch-kāryō.
compassion came, and having-run his on-neck he-fell and much kissed.

Ḍik^arē tinnhē kahyō kē, 'ai bābbā, maĩ akh^amān-nō aur tērō
By-the-son to-him it-was-said that, 'O father, by-me heaven-of and thy
 hujūr kakhūr kar^yō, aur ib yah lāyak kōi nahē kē baṛē tarō
in-presence sin was-made, and now this fit at-all not that again thy
 ḍik^arō kah^arāũ.' Bābbā ap^anē nauk^arō-nē kahyō kē, 'khāũ
son I-may-be-called.' The-father(-by) his servants-to it-was-said that, 'good
 tē khāũ lūg^arā kaddhi āo aur tinnhē pah^arāo; tō tinnhā
from good clothes having-taken-out come and to-him put-on; then his
 hāth-mē gutthī aur godḍā-mē khāk^arō pah^arāo, aur hammē khāiyē aur khusī
hand-on ring and feet-on shoes put, and we shall-eat and merry
 kariyē, kē marō ḍik^arō marē hottō, ibbat jivio; jāttō rehō
shall-make, because my son having-died was, again revived; lost staying
 thā, ibbat milō.' Tō rāji thāwā lagā.
was, again was-found.' Then merry to-become they-began.

Tō tinnhō moṭṭō ḍik^arō khetar^adā-mē hottō. Tar ghar-nā kaniyhāĩ āvyō
Then his eldest son field-in was. Then house-of near he-came
 gāvyā aur nāch^avyā-nō hōl khābhayō. Tō ēk naukar-nē bulāvin
singing and dancing-of sound was-heard. Then one servant-to having-called
 puchchhō ki, 'hiyō khū sē?' Tin-rē tinnhē kahyō ki, 'tarō bhāi
was-asked that, 'this what is?' Him-by to-him it-was-said that, 'thy brother
 āyā sē. Tō tarē bābbē moṭṭi jāphat karī sē; hīnē wākh^atē kē tinnhē
come is. Then by-thy by-father great feast made is; this for that to-him
 bhalō chaṅgō pāyō.' Tinē gūkhō karin chāhiyō kē, 'māhī nē
well good he-came.' By-him anger having-made it-was-wished that, 'inside not
 jāyō.' Tō tinnhē bābbā bāhar āvin manāwō. Tō tinē
I-may-go.' Then his father(-by) out having-come was-entreated. Then by-him
 bābbā-nū bollhin kahyō, 'dēkh kē it^anā barkhē-thō maĩ tarī ṭahal
the-father-to saying it-was-said, 'see that so-many years-from I thy service
 karū-sū. Aur kaddiyak tarā huk^amē-thē bāhar kō gayō na. Par taĩ
doing-am. And ever thy order-from outside ever I-went not. But by-thee
 bak^arī-nū chēliyū nē dadhū, kē ap^anā yārā-nē rāji manāū.
a-goat-of young not was-given, that my friends-to merry I-might-make.

Tō tarō ḍik^arō āvyō jinē tarō māl kañchinyō-mē urāvyō, taĩ
That thy son came by-whom thy property harlots-with was-wasted, by-thee
 tinnhī khāttar moṭṭi jāphat karī. Tinē tinnhō kahyō kē, 'ai ḍik^arā,
his for-sake great feast was-made. By-him to-him it-was-said that, 'O son,
 tō khadā marā-kan rahē. Aur jō marō sē tō tarō sē. Par rāji
thou always of-me-near art. And what mine is that thine is. But merry
 manānā aur khus hōnā chāhiyē thā kē tarō bhāi marō huttō, tō jivī
to-make and happy to-be proper was because thy brother dead was, he living
 gayō; aur gamārī gayō, tō milī gayō.'
went; and lost went, he meeting went.'

* **HABŪRĀ.**

The Habūrā are a vagrant thieving tribe found chiefly in the Central Ganges-Jumna Doab.

In the Census of 1891 their number was reported to be as follows :—

Saharanpur	2
Aligarh	868
Mathura	731
Farrukhabad	46
Mainpuri	232
Etawah	189
Etah	224
Moradabad	26
Shahjahanpur	113
Pilibhit	42
Sitapur	112
Elsewhere	11
TOTAL	<u>2,596</u>

They have a language of their own, which, however, was reported for the purposes of this Survey only from Aligarh, as spoken by 950 people. As they wander about a great deal, the difference between 950 and 868, the number given in the Census of 1891, needs no explanation.

The fullest account of the tribe will be found on pages 473 and ff. of Vol. II of Mr. Crooke's *The Tribes and Castes of the North-Western Provinces and Oudh*. Their origin is obscure. Mr. Crooke says that they have a regular Thieves' Latin of their own, but the list of words which he gives are nearly all ordinary Bhīlī.

I give, as a specimen, a version of the Parable of the Prodigal Son received from Aligarh. It entirely bears out the impression conveyed by Mr. Crooke's list. The language is simply ordinary Gujarātī Bhīlī, and closely resembles Bāorī.

It has also the peculiar habit of doubling consonants which is present in the Upper Gangetic Doab, and to which reference has been made more than once. Thus *bābbō*, a father; *huttō*, or *hittō*, was; *khētadḍō*, for *khētārō*, a field; *diddhō*, given; and so on. Before these doubled consonants long vowels (except *ā*) are shortened, and *ā* is pronounced like the *a* in the German 'mann.' As in Gujarātī Bhīlī, the letter *s* is regularly pronounced *kḥ* like the *ch* in 'loch.' The neuter gender ends in *ō*, as in *kahyō*, it was said. *Thārō*, your, becomes *tārō*. There are no other peculiarities which deserve special notice.

[No. 60.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ.

HABŪRĀ DIALECT.

(DISTRICT ALIGARH.)

Ēk bāb^ari-nē bai dik^arā hittā. Tinnhō-mhē-ttē nanhē dik^arā
A-certain man-to two sons were. Them-in-from by-the-younger by-son
 bābai kahyō, 'bābbau, ap^anō bhāgariyā-nō kan dēi-dai.' Aur
to-the-father it-was-said, 'father, my-own share-of property give.' And
 bābō dik^arā vēhāchchī diddhō. Thōrā-khā dan pāchchhī nanhō
the-father to-the-sons having-divided gave. A-few days after the-younger
 dik^arō bhērō karī-liddhō, tinnhē lēin par-dēkhai pharō-gayō.
son collection made-together, that having-taken to-another-country went-away.
 Tahā urāvī khāvī diddhō. Jār khāi-laddhō pī-laddhō
There throwing eating it-was-given. When it-was-eaten-up it-was-drunk-up
 urāvī-diddhō, tār tā dēkh-mhē kāl parō-gayō; tār bhukkhai mar^awā
it-was-squandered, then that country-in famine occurred; then by-hunger to-die
 lagyō. Tār muttē gharē jāi rihō. Tinnhē khūar
he-began. Then in-a-great in-house having-gone he-remained. By-him swine
 charāwā tārā khētaddā-mhē ghālyō. Tō khūar khāttō chhōt^arā aur
to-graze his fields-into he-was-sent. He swine eating husks and
 chhānēkh tō khāwā 'pēt bhari-lō' rājji huttō. Kunē kāi
bark that to-eat 'belly I-may-fill' ready he-was. By-anyone anything
 kō dittō nahī. Jār tinnhē hōkh āvyō, tinnhē kahyō,
at-all was-given not. When to-him sense came, by-him it-was-said,
 jōnē, mhārā āggā-nē ātlā majūr lāgī-rihā, tārā rōtā khāwan
'see, my father-to so-many servants are-employed, their loaves to-eat
 ghanā hī-rihā, aur mhē bhukkhai marō. Hā-tē jāssyō, tō
abundant are, and I by-hunger die. Here-from I-will-go, then
 bābā-nē jāssyō, tō bābē-khū kahis, "bābbau, Bhag^awān aggar
father-to I-will-go, then father-to I-will-say, "father, God before
 aur tō aggar pāp karyō; tārā dik^arō kah^awā lāk kō
and thee before sin was-done; thy son to-be-called worthy at-all
 rihō nahī; tārā majūr lāgī-rihā, tā rākkhī-lai." Tinnhē
I-remained not; thy servants are-employed, in-them keep-(me)." He
 hēddyō bābbā-khē gyō; baigarē-thō āggē jōyō; bābbā-nē
arose the-father-to went; distance-from by-the-father he-was-seen; the-father-to
 tarakh āvi-gyō, nāsīn dik^arā-nē bāth bhari-liddhō, buch^akārī
compassion came, having-run the-son-to embrace filling-was-taken, a-kiss

laddhō. Dik^arē bābbai-khō kahī, 'ē bābbā, tō aggar
was-taken. By-the-son the-father-to it-was-said, 'O father, thee before
 Bhag^awān-nō pāp karyō; mhē tār^hō dik^arō kah^awā lāk kō rihō
God-of sin was-done; I thy son to-call worthy at-all remained
 nahī.' Tinnhē āggē nōk^arē-khō kahyō, 'khāū-tē khāū lugariyō
not.' His by-father the-servants-to it-was-said, 'good-from good clothes
 kāddhyō annhē pah^arāwō; hāt-mhē ēk biṇṭī pah^arāvī-dai, innhō gōrā
take-out to-this-one put-on; hand-in one ring put-on, his on-feet
 khākharīyā pah^arāvī-dai. Ham^anā khā-pī khukhī karī-laddhō;
a-pair-of-shoes put-on. We eating-and-drinking merriment may-make;
 kidhō mari-gayō-tō, pāchchhō jivī-paryō; ā pharō-gayō-tō, pāchchhō āvyō.
because he-dead-gone-was, afterwards alive-fell; this lost-gone-was, again came.'
 Khab rājji thāyā.
All rejoicing became.

Tinnhē muttō dik^arō khētaddā-mhē huttō; tu āvyō gharē nāw^arī gyō,
His elder son fields-in was; he came in-house near he-went,
 gāyā nāchyā-nō tinnhē khā bharyō. Tinnhē ēk nōkar bullāvyō,
singing dancing-of by-him sound was-heard. By-him one servant was-called,
 tinnhē puchchhyō, 'khō bāt hī-rihī?' Tinnhē kahyō tennhē-khō kai,
by-him it-was-asked, 'what thing is-going-on?' By-him it-was-said him-to that,
 'tār^hō bhāi pāchchhō āvi-gyō; tār^hē bābbē pantach karī, kidhō
'thy brother back came; by-thy by-father a-feast was-made, because
 tu khāū āvyō.' Tō rikhai hī-gyō. Tinnhō āggō bāhar āvyō,
he in-good-health came.' He displeased became. His father out came,
 tinnhē manāvyō. Tinnhē āggē kahyō, 'āggā, jō, āt^alē
him entreated. By-him to-the-father it-was-said, 'father, see, so-many
 bar^akhai-thī tār^hī gēh^atī mhē karī, tār^hī bāt kadhi pharī-nākkhī
years-from thy service by-me was-done, thy word ever was-transgressed
 nahī; tihāy-pai ēk bāk^arī-nō chēriyō kō diddhō nahī, kai mhārā
not; that-even-on one she-goat-of young-one at-all was-given not, so-that my
 ārā-kērē mōj karī-liy^atī. Pari jār tār^hō ā dik^arō āvyō,
friends-with merriment I-might-have-made. But when thy this son came,
 jā tār^hō dhan mān^asiyōn kharābī āvyō, tinnhē-kājjai pantach
who thy wealth with-harlots having-destroyed came, him-for a-feast
 kiddhī.' Tinnhē kahyō tennhē-khō ki, 'arē dik^arā, khab dan mōhā-ch-
is-made.' By-him it-was-said him-to that, 'O son, all days me-even-
 khē rihō; jō-kāi mhārō hī-rihō, tō tār^hō-chī rihō. Mannhē chah^atī-tī
near thou-art; whatever mine is, that thine-alone is. To-me it-was-proper
 ki mōhāch karat khukhallī, kidhō ā tār^hō bhāi mari-gyō-tō,
that I-even should-have-made pleasure, because this thy brother dead-gone-was,
 tō warai jivī-paryō; aur ā pharō-gayō-tō, warai āvi-gyō.
he again alive-fell; and this lost-gone-was, again came.'

PĀR^aDHĪ OR ṬĀKAṆKĀRĪ.

The Pār^adhīs are a wandering tribe of fowlers in Chanda and Berar. They are mostly snarers and are therefore also called Phāsa Pār^adhīs. Their dialect has been returned from the following districts :—

Where spoken.	Number of speakers.
Chanda	25
Amraoti	500
Akola	1,635
Ellichpur	1,000
Buldana	250
Wun	2,000
TOTAL .	5,410

The Ṭākankārīs are a similar tribe of vagrant mill-grinders. They have been returned as speaking a separate dialect from Amraoti, Akola, Ellichpur, and Buldana. The following are the revised figures :—

Amraoti	200
Akola	2,323
Ellichpur	500
Buldana	215
TOTAL .	3,238

Specimens have been received in both dialects from Akola. Another specimen, which has been forwarded from Melkapur in Buldana, professes to illustrate both dialects. And the specimens clearly show that this Pār^adhī and Ṭākankārī are in reality identical. By adding the figures just given we therefore arrive at the following total for the dialect :—

Pār ^a dhī	5,410
Ṭākankārī	3,238
TOTAL .	8,648

The dialect under consideration is a form of Gujarātī-Bhīlī. In some points it agrees with Khāndēśī, and there is also a slight admixture of Marāṭhī. This latter element is, however, insignificant, and is clearly a loan.

The characteristic features of the dialect will be seen from the specimens printed below, and I shall here only draw attention to a few points.

An *s* is very commonly replaced by *kh*, i.e. probably *kh*; thus, *paikhō*, money; *khāmlīna*, having heard, Gujarātī *sābhalānē*, and so on. The same substitution of *kh* for *s* also occurs in Siyālgirī. *S* is, however, often retained; thus, *sū*, what; *dēs* and *dēs*, country, etc. The real sound is probably that of *ch* in German 'ach,' and I have therefore written *kh*. Compare the corresponding *h* in the Bhīlī of Edar and neighbourhood.

Ch is sometimes interchangeable with *s*; thus, *jāyach* and *jās*, thou goest. It is, accordingly, possible that *ch* has the sound of *s* as in other Bhil dialects.

V is dropped before palatal vowels; thus, *ikh*, twenty; *it̃*, ring.

Nouns.—There is a tendency to replace the neuter by the masculine gender; thus, *āp-nō pēt̃*, his own belly. On the whole, however, the genders are correctly distinguished.

The nominative is sometimes used instead of the case of the agent; thus, *bāwō didu*, the father gave (*lit.* it was given). The suffixes of the case of the agent are *ē*, *nē*, and *na*; thus, *ād^amī-yē*, by the man; *dhanī-nē*, by the rich man; *tī-na*, by him. Occasionally we also find *nō*; thus, *tī-nō*, by him.

The suffixes of the dative and the locative are *n* and *na*, *ma* and *mō*, respectively; thus, *ād^amī-n*, to a man; *bāwā-na*, to the father; *muluk-ma*, in the country; *galā-mō*, on the neck.

In most other respects the inflexion of nouns agrees with Gujarātī. Thus, *ghōḍō*, a horse; *ghōḍā*, horses. Occasionally, however, we find Marāṭhī forms such as *chhiyā*, instead of the common *chhiyō*, a son.

'I' is *hū̃*; in Buldana, however, *mi* as in Marāṭhī. Note the form *sū̃*, what? The oblique form *tyā*, that, is Marāṭhī.

Verbs.—The usual form of the present tense of the verb substantive is *chha* in all persons and numbers. Other forms, however, also occur. Thus, *chhū̃*, I am; *chhē* thou art, he is, they are, etc. Compare Gujarātī.

The present tense of finite verbs has many various forms. The regular ones of *mār^awū̃*, to strike, are,—

Sing. 1. <i>mārūs</i> .	Plur. 1. <i>mārīs</i> .
2. <i>māras</i> .	2. <i>mārōs</i> .
3. <i>māras</i> .	3. <i>māras</i> .

Compare Khāndēśī and other Bhil dialects. *Ch* is often substituted for *s*; thus, *mārōch*, you strike. See above.

The past tense is usually regular. Thus, *gēyō* and *gayō*, he went; *gayā*, they went. The form ending in *ā* is, however, also used in the singular; thus, *rhā*, he lived. Compare Nouns, above. On the other hand, we also find forms such as *āyō*, they came, and there seems to be a tendency to obliterate the difference between the two numbers. *S* is sometimes also added in the past tense; thus, *rahyās*, they lived.

The neuter form of the past tense sometimes ends in *ī* instead of in *yu*; thus, *ma-na pāp karī*, by-me sin was done.

The conjunctive participle ends in *ī* or *ina* (*in*); thus, *karī* and *karīna* (*karīn*), having done. Marāṭhī forms such as *jāun*, having gone, also occur.

The verbal noun ends in *wā* and *ī*; thus, *chārāwā-n*, in order to tend; *ad^achan paḍī lāgī*, distress began to come.

Other forms will be easily recognizable from the specimens.

The first of the specimens which follow is the beginning of a version of the Parable of the Prodigal Son which has been received from Melkapur in Buldana. It professes to illustrate both the dialects in question. The second is the deposition of a witness in Pār'dhī, received from Akola. The third is a version of the Parable in Ṭākankārī, received from Akola. It will be seen that it is written in the same dialect as the two preceding specimens.

[No. 61.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

PHĀSĪ PĀR'DHĪ DIALECT.

(DISTRICT BULDANA.)

SPECIMEN I.

Kau ēk ād^amīn bē chhiyā hōtā. Tin-tī nhānō chhiyō
Some one to-man two sons were. Them-from younger son

bān kawā lāgē, 'bā, mārā hīkhā-nī jīn^agī ma-na da.'
to-father to-say began, 'father, my share-of property me-to give.'

Mhun bāya āp^alī jīn^agī baihōn wāṭī dadi.
Therefore by-the-father his-own property to-both having-divided was-given.

Thōḍā dīn-tī nhānō chhiyō āp^alī ākhī jīn^agī lēn
Few days-from the-younger son his-own all property having-taken

mulūkh-par gayō. Tyāgē tī-na chain-bājī-ma āp^alī ākhī jīn^agī
country-to went. There him-by luxury-in his all property

udā-dadi. Tī-nō ākhō paisā kharch thāyā-par tyā mulukh-ma
was-squandered. His all money spent become-after that country-in

mōṭō kāl padō. Tī-na khawā-nī baḍī ad^achan padī. Mag tō ēk
great famine fell. Him-to eating-of great difficulty fell. Then he one

ād^amī-kana jāī rhā. Tyō dhanī-nē tī-na ḍukar rākh^awān āp^a-nā
man-near having-gone stayed. That rich-man-by him swine to-keep his

khēt-ma mukyō. Tyā jāga tyā ād^amiyē ḍuk^arā khāī
field-in he-was-sent. That in-place that by-man swine having-eaten

rākhī dadu kōṇḍyā-na khuṣī-na āp^a-nō pēṭ bharī āsas.
having-kept given husks-by gladly his-own belly filled would-have-been.

Paṇ tī-na kāhī kōṇa dadu nahī. Tin-tī tī-nā ḍolā ughādyā.
But him-to anything by-anyone was-given not. Then his eyes were-opened.

Tyāru tyō āp^alē manā-tī kawā lāgyā, 'mārā bā-nā naukār-nā-kana
Then he his-own mind-to to-say began, 'my father-of servants-of-with

yēḍu dhan huīn in-tī adhik chha. Mi hyā jāga bhukyā
so-much wealth having-been that-than more is. I this at-place hungry

marūs. Tar ham-nā bā-nā gharī jāun kahu kī,
am-dying. Then our father-of to-house having-gone I-shall-say that,

"bā, tumārō wa Dēw-nō baḍā āp^arādhi chha. Wa mē tumārō chhiyō
'father, thy and God-of great sinner I-am. And I thy son

bagāyā māphak nahī. Ham-nā ātā mōl^akar-gatī bagāw." Yēḍō
to-be-considered worthy not. Me now servant-as consider." So-much

ichyār karī tyō nīk^alīn āp^alā bā-kana āyō. Tyō āw^atā,
reflection having-made he having-started his father-near came. He coming,
 bāya dur-tī dēkhē. Tī-na āvīn dīk^arā-nā galā-mō paḍyō,
by-the-father far-from was-seen. Him-by having-come son-of neck-on fell,
 tī-nā mukō ladō.
his kiss was-taken.

[No. 62.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

PHĀSĪ PĀR'DHĪ DIALECT.

(DISTRICT AKOLA.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

Aj^amā pandhar dan huyāsī, Suk^ara-vārī rāti hū, mārī bāwan, an ba
About fifteen days have-elapsed, Friday at-night I, my wife, and two
 chhiyā khui rahyā-thā. Tyā-wakh^atī ba-pahār rāt-nā khumārī mārā
children having-slept stayed. That-time-at two-watches night-of about my
 bāwan-nī jāgī karyā an kah^awā lāgī kī, 'ghar-ma wāsan
wife-by awakening was-made and to-say she-began that, 'house-in pots
 wāji rahyā-sa, mānas-nu chahāl āvī rahyō. Tyō uṭhō.
jingling are, man-of sound having-come is. Therefore arise.'
 Tyā-war^anī hū uṭhyō an bhit-nā bhanī jōyū, tē chhēkū
That-upon I arose and wall-of towards it-was-seen, then a-hole
 diṭhū. Tyā-war^anī mārī khātrī hōī kē kōī-tarī ad^amī ghar
was-seen. That-upon my conviction became that someone man house
 phōḍīn andar chhiyō. Ghar-ma diwō nōtō. Mārā pāthar-nā hēṭa
having-broken inside was. House-in lamp was-not. My carpet-of under
 āngār-pēṭī hatī. Tī turata-ch kāḍhīn lagāḍīn. Atrā-ma
fire-box was. That quickly-verily having-taken-out was-lighted. Meantime-in
 hā ārōpī bhīt pād^awā-nā chhēkā-kanhā jāwā lāgyō. Tyā-par mārī
this accused in-wall bored hole-near to-go began. Him-on my
 najar gēyā-par ma ti-na dharyō an ti-nu hāt dharīn ti-na
eyes gone-on by-me him was-held and his hand having-seized him-to
 bōlyō, 'arē chōṭṭō, kyāhā jāyach?' Tyā-war^anī ti-nī mā-rī kustī
was-said, 'O thief, where goest?' That-upon his my wrestling
 hōī. Ma ghar-ma mōṭhō-ch kallō karyō. Tyā-war^anī ghar-nā
became. By-me house-in great-verily noise was-made. That-upon house-of
 sējārī lōk Sitārām an Iṭhōbā āyō. Atrā-mā-ch mārā bāwan-
neighbour people Sitārām and Viṭhōbā came. Meantime-in-verily my wife-by
 diwō lagādyō an ghar-nā khākālī kāḍhī, an tyō ikham
lamp was-lighted and house-of chain was-unfastened, and those persons
 ghar-ma āyā. Tyāhātū ma-na ghanu jōr āyō. Tinā-kanha pāch khan
house-in same. Then me-to great violence came. Him-near five pieces

chōli-nā nakalyā. Tyē khan tran rupyā kīmat-nā chha. Tyē mārā
coat-of were-found. Those pieces three rupees worth-of are. Those mine
 chha.
are.

Arōpī kōṇ^atā gām-nā chha, ti-nu nām śu chha, ām-na
The-accused which village-of is, his name what is, us-to
 mālūm nāhī. Kāran tyō hamārā gām-nā nahī. Ma divā lagāḍ^anā
known is-not. Because he our village-of is-not. By-me lamp lighting-
 kājan aṅgār-pēti-n lāk^adū tānhyū, at^arā-ma ārōpī chhēkā-kanha
for fire-box-of a-match was-rubbed, meantime-in the-accused hole-near
 diṭhō. Tyā-mula ma-na diwō lagāḍ^atā āyō nahī. Bhit-na pādēlā
was-seen. Therefore time-to lamp lighting came not. Wall-to bored
 chhēkā-ma-ti mānas aḍ^achan-ti āwā jāwā khakē. Kōrat-mā hōilō khilō
hole-in-from a-man difficulty-with come go can. Court-in being nail
 ji-na bhit-na chhēkū pād^ayu tyō ma-na chhēkā-kanha nhāni-ma
which-with the-wall-to hole was-bored that me-to the-hole-near bath-room-in
 khāp^adū.
was-found.

FREE TRANSLATION OF THE FOREGOING.

On a Friday night, about a fortnight ago, I, my wife, and two children were sleeping. About midnight my wife awakened me and said 'there is some noise in the house, and I heard foot-steps. Therefore arise.' I got up and looked towards the wall where I saw a hole. Then I understood that some one had broken into the house. There was no lamp burning, but there was a match box under the carpet. I quickly seized it and lighted a match. Then the accused went towards the hole in the wall. When I saw him, I seized his hand and said, 'now, thief, where are you going?' Thereupon we began to wrestle and I made great noise, so that my neighbours Sitārām and Viṭhōbā came. In the meantime my wife lighted the lamp and opened the door so that they could come in. Then I felt very strong (and overcame him). We found five pieces of cloth on him. They were worth five rupees and belonged to me.

I do not know the village or the name of the accused, because he is not of our village. I had no lamp burning therefore I lighted a match. Then I saw the accused near the hole. Therefore I could not light the lamp. The hole in the wall was large enough for a man to get through it with difficulty. The bar with which the hole in the wall was made has been produced in the Court. I found it in the bath-room.

[No. 63.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

PHĀSĪ PĀR'DHĪ OR ṬAKAṆKĀRĪ DIALECT.

(DISTRICT AKOLA.)

SPECIMEN III.

Kōṇ-ēk admī-na bē chhiyā thāyā. Ti-nō nānō bā-na
A-certain man-to two sons were. Them-of the-younger father-to
 kawānō, 'bā, jō sampat-nō wātō mana āwānā tō ma-na
said, 'father, which property-of share me-to to-come that me-to
 da.' Mag ti-na tyā sampat wātī didhī. Pachha thōḍā
give.' Then him-by him property having-divided was-given. Then a-few
 dan-ma nānō chhiyā ākhī jamā-karī dūr dēs-mō gayō ;
days-in the-younger son all having-collected distant country-into went ;
 tyā jāi udh^alēpan-ti chālyō ān āp^anī sampat
there having-gone extravagance-with he-remained and his-own property
 udāi didhī. Pachha ti-na ākhī kharchyā-par tyā
having-squandered was-given. Then him-by all expended-after that
 dēs-mā mōṭhō kāl paḍyō. Yēū thāyā-par ti-na
country-in great famine fell. This having-happened-after him-to
 aḍ^achan paḍī lāgī. Tahē tyē tyā dēs-ma-na ēkā admī-kana
difficulty to-fall began. Then he that country-in-of one man-near
 jāina rahyō. Ti-nō ti-na ḍukaldā charāwāna āp^anā khētar-ma
having-gone lived. Him-by him swine to-graze his-own field-in
 mōk^alyō. Tahē ḍukaldā jē ṭar^apanā khātā asa tinā-par ti-na, 'āpnu
was-sent. Then swine which husks eating were that-upon him-to, 'my-own
 pēt bhariyē,' yahu ti-nā dil-ma āyu. Pachha kōiwa
belly I-should-fill,' so his mind-in it-came. Then by-any-one-even
 ti-na kāhī dadhu nahi. Tyāru tyō dēh-par āina kawā
him-to any-thing was-given not. Then he senses-on having-come to-say
 lāgyō, 'mārā bā-nā ghar kēldā mōl^akaryā-na ghanā ōldā malas,
began, 'my father's at-house how-many labourers-to much bread is-obtained,
 āb hū bhuk-tē marus. Hū uṭhīna mārā bā-nā ghamī
and I with-hunger am-dying. I having-arisen my father-of near
 jāis, ān ti-na kahis, "bā, ma-na Dēw-nā virīdh ān tārā
will-go, and him-to will-say, "father, me-by God-of against and thy
 āgwādē pāp kārī. Ham^anā-kantī tārō ḍik^arō kawā-na asal nahi,
before sin was-done. Henceforth thy son to-be-called fit am-not,

āp^anā ēkā mōl^akaryā ghatī muk.”’ Nantar tyō uṭhina āp^anā
thy-own one labourer like keep.”’ Then he having-arisen his-own
 bā-ghamī gayō. Tēhē tyō dūr chha tēldā-ma ti-nā bā ti-na
father-near went. Then he distant was the-meantime-in his father him
 dēkhina tar^amalī gayō, ān hājīdhāin ti-nā galā-ma miṭhī ghālī,
having-seen having-pitied went, and running his neck-in embracing was-put,
 ān ti-nā mukkā ladā. Pachha ḍik^arō ti-na kawānō, ‘bā, Dēw-nā
and his kisses were-taken. Then the-son him-to said, ‘father, God-of
 virīdh ān tārā āgwādē ma-na pāp kari, ān ham^anā-kantī tārō
against and of-thee before me-by sin was-done, and to-day-from thy
 ḍik^arō kawāna hū asal nahi.’ Parantu bāyē āpnā sāl^adār-na
son to-be-called I fit am-not.’ But by-the-father his-own servant-to
 kayu, ‘assal jhagō lāina ti-na ghālō, ān ti-nā hāt-ma iṭī
it-was-said, ‘good garment having-brought him-to put-on, and his hand-on a-ring
 ān pag-mō khākh^adā ghālō. Pachha āpūn khāina harikh kaḍ^asū.
and feet-on shoes put. Then we having-eaten merriment will-do.
 Kāran yō mārā ḍik^arō marī gayō thō, tyō pachha jitō thāyō ;
Because this my son having-died gone was, he again alive became :
 ān khōī gayō thō, tyō sāp^adyō.’ Tahē tyō khuṣī kar^awā lāgyā.
and lost gone was, he is-found.’ Then they merriment to-do began.

Tyā-wakta ti-nō mōṭhō ḍik^arō khētar-mō hōtō. Pachha tyō āina
At-that-time his elder son field-in was. Then he having-come
 ghar-kan āvin-sēnyā bājyā ān nāch khām^alyō. Tahē sāl^adār-ma
house-near having-come music and dancing was-heard. Then servants-among
 ēk-na bulāina puchh^awā lāgyō, ‘hā su chha ?’ Ti-na pachha kayu
one-to having-called to-ask he-began, ‘this what is ?’ Him-by then it-was-said
 kī, ‘tārō bhāī āyō, ān tārā bā-na khuṣī-hāśī-thī milyō, inā-khātu
that, ‘thy brother. came, and thy father-to in-good-condition was-obtained, therefore
 ti-na mōṭhī paṅgat kari chha.’ Tahē tyō rikhō bharīn māhē
him-by great a-feast made is.’ Then he with-anger being-filled inside
 gayō nahi. Pachha ti-nō bā bahār āina ti-na kham^ajāw^ana lāgyō
went not. Then his father out having-come him to-entreat began.
 Parantu ti-na bā-na bōl^awā lāgyō kī, ‘pāhā, ēldā war^akha
But his father-to to-say he-began that, ‘see, so-many years
 tāru chāk^arī kari, ān tāri ājñā kadhī bhāngī nahi.
thy service was-done, and thy commandment ever was-broken not.
 Hū mārā dōstā-barōbar chain kar^asu, inā-khātu tyē ma-na kar^aḍū
I my friends-with pleasure might-make, therefore thee-by me-to a-kid
 suddhā dēdhu nahi. Ān ji-na tāri sampat kaj^aban saṅga
even was-given not. And whom-by thy property harlots with
 uḍāī dadō tyā ā tārō ḍik^arō āyō tahē tū tinā-khātu
having-squandered was-given that this thy son came then by-thee him-for

mōṭhu khāu karyu chha.' Pachha ti-na kawu, 'ḍik^arō, tũ nēh^amī
a-great feast made is. Then him-by it-was-said, 'son, thou always
 mārā barōbar chha; ān mārī dhan-sampadā ākhī tārī chha. Parantu
of-me with art; and my wealth-and-property all thine is. But
 ānand ān chain kariyē yō assal hōtu. Karan yō tārā bhāi
rejoicing and pleasure we-should-do this proper was. Because this thy brother
 mārī gayō thō, tyō pachha jitō thāyō; ān khōī gayō thō, tyō
having-died gone was, he again alive became; and lost gone was, he
 sāp^adyō.'
is-found.'

SIYĀLGIRĪ.

The Siyālgirs are a criminal nomadic tribe, numbering about 120 souls, in the Dantan Thana of the Bengal District of Midnapore, where they are found in the following villages :—

Nimpur,		Lalmohanpatna,
Gomunda,		Dhukurda,
	Saipur.	

A few Siyālgirs are also found in Suga and Simla in District Balasore.

The tribe seems to have immigrated into its present habitat some 150 years ago, and their language shows that they have come from Western India. It is, therefore, probable that they entered Bengal as camp-followers to the Bhonslas, who invaded Bengal in the middle of the eighteenth century.

Their features do not give any clue as to their origin. They now look like ordinary Bengali peasants.

Most of the preceding remarks have been taken from the following,—

AUTHORITY—

GRIERSON, GEORGE A.—*Note on a Dialect of Gujarātī discovered in the District of Midnapore. Journal of the Asiatic Society of Bengal, Vol. lxvii, Part i, 1898, pp. 185 and ff.*

Siyālgirī is derived from a dialect closely related to Gujarātī-Bhīlī, and the tribe has probably originally come from the border districts between Central India, Rajputana, and the Bombay Presidency, the stronghold of the Bhīl tribes. On their way towards the east they have come into contact with various tribes, and the results can be traced in their speech, which now presents a mixed appearance though the original base is easily recognizable.

The only source of our knowledge of Siyālgirī is a version of the Parable of the Prodigal Son which has been forwarded by Babu Krishna Kisor Acharji, Secretary to the Midnapore District Board. See the paper quoted as Authority above.

The materials are not sufficient to solve all the problems connected with the dialect. There cannot, however, be any doubt with regard to its general character. The ensuing remarks are entirely based on the specimen.

Pronunciation.—In many Bhīl dialects an *s* is regularly replaced by a sound which is something between *s* and *h*, somewhat like the *ch* in German ‘ach’. In Pār’dhī *kh* is used instead of this *h*; thus, *paikhō*, money; *īkh*, twenty, etc. Similarly *kh* is usually substituted for *s* in Siyālgirī. Thus, *khab* for *sab*, all; *dēkh* for *dēs*, country; *khāmlōyā-n*, Gujarātī *sābhal’wū*, to hear (compare *hām’līnē*, having heard, in the Bhīl dialects of Jhabua and Kotra); *barakh*, Gujarātī *varas*, a year; *khāk-hāun* having become awakened (compare *hamki*, thought, in the Bhīl dialect of Ratlam).

We have no information as to the pronunciation of this *kh*. It is, however, probable that it is pronounced in the same way as in other Bhīl dialects. For we occasionally find *h* and even *g* used instead; thus, *kahabin*, a harlot; *rig*, anger. I have therefore substituted the sign *kh* for the *kh* of the original.

The *ksh* in *hīksha*, share, is probably due to the influence of *angśa*, share, in the Bengali text from which the translation was originally prepared.

A cerebral *ḍ* between vowels is pronounced as an *ṛ*, as is also the case in other Bhil dialects; thus, *thōṛā*, few.

L is sometimes substituted for *n*; thus, *lāchu*, dancing; and perhaps also *lāsin*, running. The same change is common in many Bhil dialects, but may also be due to the influence of eastern vernaculars.

V is sometimes dropped before *i* and *ē*, as is usually the case in many Bhil dialects and in the Marāṭhī of Berar and the Central Provinces. Thus, *ēglasta*, Gujarātī *vēg^alā*, distant; *īṭi*, Gujarātī *vīṭi*, ring. In *āt*, word, *w* has been dropped before *ā*. In other cases *w* becomes *b* as in eastern vernaculars; thus, *barakh*, year; *jibat*, living; *sēbā*, service.

Nouns.—The various genders are constantly confounded. Thus, *sō khab kharach-patra kidhi*, that all expended was made; *tāri āt parhikōlā*, thy word was transgressed.

The plural seems to have the same form as the singular. Thus, *dikrā*, a son, and sons.

With regard to cases, the case of the agent is never used. The subject of transitive verbs is put in the nominative case even when the verb is a passive form. Thus, *bāb kahū*, the-father (-by) it was said.

The nominative singular of strong masculine bases ends in *ā* as in Marāṭhī and eastern vernaculars; thus, *dikrā*, a son. Traces of the Gujarātī termination *ō* are, however, found in the adjectives; thus, *mōṭō dikrā*, the big (*i.e.* elder) son.

The usual case suffixes are as follows :—

Dative, <i>nē</i> , <i>n</i> ; <i>kō</i>.	|	Genitive, <i>nā</i> , <i>n</i> .
Ablative, <i>sē</i> .		Locative, <i>mē</i> , <i>mī</i> , <i>mō</i> .

Thus, *mānkhā-n*, to a man; *bābā-nē*, to the father; *ghar-mī-kō*, to-in-the house, into the house; *barakh-sē*, years-from; *ēk marād-nā baya dikrā thēi*, one man of two sons were; *māra bābā-n kēṭlā jhānā darmō-pāun chākēr*, how many hired servants of my father's; *gāmṛā-mī*, in the village; *uṇḍēl-mē*, on the neck; *bīl-mō*, in the field. Old locatives are *dēkhēhē*, in the country; *bīlē*, in the fields.

It will be seen that an oblique base ending in *ā* seems to occur in some of these forms. Compare *bāb*, the father; *bābā-nē*, to the father.

Most of the suffixes just mentioned occur in other Bhil dialects. The locative suffix *mō* and the dative suffix *kō* are perhaps borrowed from Rājasthānī or some eastern dialect. Similar forms, however, also occur in the speech of other Bhil tribes.

Adjectives.—There is no fixed rule for the inflexion of adjectives. Thus, *āp-nu bābā-nē*, to his father; *āp-nā chākēr-nē*, to his servant; *āp-nā pēt*, his belly.

Pronouns.—‘I’ is *mu*. This form also occurs in some Bhil dialects. ‘My’ is *māra*. The suffix of the dative of pronouns is *hē*; thus, *minhē* or *manhē*, to me. The dative suffix *hē* is common in some Bhil dialects. It corresponds to a genitive suffix *hō* as *nē* corresponds to the genitive ending in *nō*. The genitive suffix *hō* occurs in forms such as *tūhu āgal*, before thee; *inhā hāthē*, on his hand, etc.

To the genitive *māra*, my, corresponds a dative *māra*, to me. It will be seen that the various dative suffixes correspond to genitives formed by adding the same suffix with another termination. The three pairs of suffixes also occur in other Bhil dialects.

‘Thou’ is *tu*, genitive *tūhu*, *tār*, and *tē-rā*.

The demonstrative pronouns seem to be derived from various sources. Thus, we find *ā*, this; *ēhi*, this; *tinha*, and *inha*, he; *hiyē*, he; *sō*, that; *tō*, that; *tē-krā* his;

tār bad, that after, etc. The forms *tinha* and *inha* are perhaps originally the case of the agent.

‘What ?’ is *khũ*, corresponding to *hũ* in Gujarātī-Bhīlī.

Verbs.—There is apparently no difference between the singular and the plural. Thus, *rahin* means ‘he was’ and ‘they were.’

Of the verb substantive the following forms occur, *raha*, thou art ; *thā*, it is ; *hutā*, he was ; *thēi*, they were.

The conjunctive present is used both as a present and as a past ; thus, *maru*, I die ; *kahē*, he said ; *rahē*, he lived ; *jāi kō-ni*, he would not go. All these forms are Gujarātī-Bhīlī. The same is the case with the ordinary past ; thus, *āvya*, he came ; *dīkrā kahā*, the-son(-by) it-was said ; *hīksha didhu*, the share was given ; *giya*, he went ; *lāgā*, they went ; *jō tār khābja khādu*, who ate thy property, etc.

The future is formed as in Gujarātī-Bhīlī ; thus, *kahis*, I shall say.

Eastern forms are perhaps *khāin*, they ate ; *rahin*, he lived. It is, however, possible that the final *n* in such forms corresponds to the *n* in the past tense of Khāndēśī and some Bhīl dialects. Compare *lāgīn*, he began, they began, etc., in the Naikādī dialect of Surat.

The conjunctive participle ends in *i* or *in*, *u* or *un* ; thus, *kari*, having done ; *lēin*, having taken ; *jāu*, having gone ; *khāun*, having eaten. The form *kar-kē*, having done, is borrowed from Hindī.

The negative particle is *kō-ni*, not. The same form occurs in some Rājasthānī and Bhīl dialects.

The inflexion of Siyālgirī is, as the preceding remarks will have shown, mainly the same as in Gujarātī-Bhīlī. The same is the case with the vocabulary. I am not, however, able to explain all the words occurring in the specimen. Compare *āgā*, father (probably the Turkī *āghā*, master, borrowed through Hindustānī) ; *badi-thēi*, against ; *ba-bhain*, thereupon ; *ēlā-tō*, then (probably the ablative of the base contained in Māw^{chī} *ēlō*, that) ; *chhēya* (perhaps a corruption of the Bengali *chēyē*) in *darkār ghanu chhēya khādu*, more food than necessary ; *dayā-bahi*, pitying (perhaps, compassion having flowed) ; *lāsin*, having run ; *unḍēl*, neck, etc.

For further particulars the student is referred to the specimen which follows :—

[No. 64.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

SIYĀLGIRĪ DIALECT.

(DANTAN THANA, MIDNAPORE.)

Ēk marad-nā baya dikrā thēi. Tinha-bichē nānha dikrā āp-nu bābā-nē
One man-of two sons were. Them-among the-younger son his-own father-to
 kahē, 'bāb, mārā hīksha mārā dē.' Inha ba-bhain hīksha ālaha ālaha
says, 'father, my share me-to give.' By-him thereupon share separate separate
 kari didha. Thōrā dan rahin nānha dikrā āp-nu khab
having-made was-given. Few days having-remained the-younger son his-own all
 hīksha lēin ēglasta pārha giya. Āur tīthē ghanu kharach-patra
share having-taken distant country went. And there much expenditure
 karin āp-nu khab urāi didhu. Sō khab kharach-patra
having-made his-own all having-wasted was-given. That all expenditure
 kidhi, tō dēkhēhē barī akāl pari giya. Hiya barī dukhī
was-made, that in-country great famine having-fallen went. He very miserable
 thaī giya. Tinha ēlā-tō jāu tō-ch gāmṛā-mi ēk mānkhān
having-become went. He then having-gone that-very village-in one of-man
 hēla jhāli riha. Tinha āp-nu bilē ghusri charān mukli
near having-gone stayed. By-him his-own in-field swine to-graze having-sent
 didha. Ghusri jō chhatrīyā khāin tō dēin āp-nā pēt bharāū
was-given. Swine what husks ate those having-given my-own belly I-may-fill
 khōjē. Tindhē kinha didhu kō-ni. Pāchhu khāk-hāun
he-sought. To-him by-any-one was-given at-all-not. Then awakened-having-become
 tinha kahū, 'mārā bābān kēṭlā jhānā darmō-pāun chākēr darkār
by-him it-was-said, 'my of-father how-many men wage-getting servants need
 ghanu chhēya khādu pāvē ā mu hyākhē bhūkhē maru. Mu hā-ta
much than food get and I here with-hunger die. I here-from
 uṭhin mārā āgā-kēnē parhā jāu tinha kahis, "bāb, mu Gōkhāi
having-arisen my father-to near may-go to-him will-say, "father, by-me God
 badi-thēi tūhu āgal pāp kidhu. Mu āu tār dikrā buli ōlakhi-pāris
against of-thee before sin was-done. I again thy son having-said be-considered-can
 kō-ni. Minhē tu ēk darmō-pāun chākēr kari rākh." ' Pāchhu tinha
at-all-not. Me thou one wages-getting servant having-made keep." ' Afterwards he
 uṭhin āp-nu āgā-kēnē giya. Tinha ēglastē rahē, tēkrā āgā jōyān pāvē,
having-arisen his-own father-to went. He far was, his father to-see got,
 inha dayā-bahi lāsin jāin uṇḍēl-mē lēin buchṛā didhā.
he pitying having-run having-gone neck-on having-taken kisses were-given.

Dikrā tinhē kahū, ‘bāb, āu Gōkhāi badi-thēi tērā āgal pāp kidhu. *The-son(-by) to-him it-was-said, ‘father, now God against thy before sin was-done.* Mu āur tār dikrā buli ōlakhi-pāris kō-ni.’ Bāb āp-nā *I again thy son having-said be-considered-can at-all-not.’ The-father(-by) his* chākēr-nē kahū, ‘hēlu khāu lukrā li āin inhē parāihā *servants-to it-was-said, ‘quickly good clothes having-taken having-come to-him put-on* dē. Inhā hātē ṛīti āur gōrē khāmṛā dē. Hēmē inhē lēin *give. His on-hand ring and on-foot shoe give. We him having-taken* khādu khāun khusī rahin. Jē-sō mārā dikrā mari giya, jibat *dinner having-eaten happy will-remain. Because my son having-died went, alive* thāin; hāji giya-ta, pāo-ta lāya-ha.’ Tār-bād khusī thāyan lāgā. *became; lost gone-was, found-was got-is.’ That-after merry to-become they-began.*

Tinha mōṭō dikrā bil-mō hutā. Tō āin ghirē lāchu bājnu *His elder son field-in was. He having-come in-house dancing playing* khāmlōyān pāū. Tab tinha ēk chākēr-nē kānhē bōlāin puchhu, *to-hear was-got. Then by-him one servant near having-called it-was-asked,* ‘ā khab khū?’ Sō inhē kahū, ‘tār bhāiya āwa, tār āgā *‘this all what?’ Him(-by) to-him it-was-said, ‘thy brother come-is, thy father(-by)* khāu khādu taiyār kidhu. Kin-sē? tinha tinhē khūthiu khāu jōyān *good food prepared was-made. Why? by-him him safe well to-see* pāū.’ Tinha rig kidhu, ghar-mi-kō jāi kō-ni. Pāchhu tinha *it-was-got.’ By-him anger was-done, house-in-to he-goes at-all-not. Afterwards his* āgā bāhār āin bujhāin kidhu. Sō jawāb kar-kē āp-nā *father outside having-come entreating was-done. He answer made-having his-own* āgā-nē kahē, ‘ētnā barakh-sē tāri sēbā karu. Tāri āt kēdē parhi-kōlā *father-to says, ‘so-many years-from thy service I-do. Thy word ever disobeyed-was-made* kō-ni. Tō tu manhē kēdē ēk bakri-nu chēliu-kō dēi-ni jō mārū bandhu-nē *at-all-not. Still thou to-me ever one goat-of a-kid gavest-not that my friends* lēin hēkhē. Tār ēhi dikrā jō kahabin khātē rahin *having-taken I-might-laugh. Thy this son whom(-by) harlots with having-lived* tār khābaj khādu, hiya jab āvya tu ini-guriyē khādu khāu taiyār *thy property was-eaten, he when came thee(-by) him-for food good prepared* kidhu.’ Sō tinhē kahū, ‘dikrā, tu mār barōbbār raha. Mārū *was-made.’ (By-)him to-him it-was-said, ‘son, thou me with livest. Mine* jēṭlu thā, sō khab tāru. Khusī jāin riha. Tār ēyab bhāiya *whatever is, that all thine. Merry having-become is(-proper). Thy this brother* mari giya-ta, jibit thāin āvya; hāji giya-ta, pāvya.’ *having-died gone-was, alive having-become came; lost gone-was, was-found.’*

KHĀNDĒŚĪ AND ITS SUB-DIALECTS.

Under this heading are included Khāndēśī proper, and the sub-dialects of that form of speech entitled Dāngī and Raṅgārī. These are all dealt with in detail in the following pages. The total number of speakers is as follows :—

Khāndēśī proper	1,217,736
Dāngī	31,700
Raṅgārī	3,630
TOTAL	<u>1,253,066</u>

The so-called Kuṇ^abāū is included under Khāndēśī proper.

KHĀNDĒŚĪ, AHĪRĀNĪ OR DHĒD GUJARĪ.

The district of Khandesh is surrounded by territories belonging to three distinct languages. Gujarātī is spoken towards the west and north-west, Rājasthānī towards the north, and Marāṭhī in the districts to the east and south. Gujarātī is also spoken by the higher class husbandmen in Khandesh to the north of the Tapti, and it is the language of trade throughout the district. Marāṭhī is, to some extent, spoken in the south and west. It is also the language of Government offices and schools, and it is stated to be gradually gaining ascendancy.

The principal language of the district is, however, a form of speech which shares some of the characteristic features of Gujarātī and in others agrees with Marāṭhī. It is sometimes simply called Khāndēśī, *i.e.*, the language of Khandesh. Another name is Ahīrānī, *i.e.*, the language of the Ahīrs or cowherds, a name which is also reported from other parts of India. Lastly, the denomination Dhēd Gujarī connects the language with a group of low-caste husbandmen. The Kuṇ^abīs are stated to speak a separate dialect called Kuṇ^abāū or Kuṇ^abī. It does not, however, differ from the current language of the district in any essential points.

The territory within which Khāndēśī is spoken does not exactly correspond to the district of Khandesh. It also comprises the northern border of Nasik and the Burhanpur Tahsil of Nimar. This latter district is still spoken of as Khandesh by the inhabitants. Burhanpur was the capital of Khandesh before Akbar overthrew the dynasty. The dialect of Burhanpur has formerly been classed as Varhādī, and only 136 Sonars were reported as speaking Ahīrānī.

Khāndēśī is further spoken by 500 individuals in Buldana, on the Khandesh frontier and in some border-villages near Jalgaon in Akola.

The following are the revised figures forwarded for the use of this Survey :—

Khandesh	1,050,000
Nasik	125,000
Nimar	42,036
Buldana	500
Akola	200
TOTAL	<u>1,217,736</u>

Of the 1,050,000 speakers returned from Khandesh, 400,000 have been reported as speaking Kuṇbāū.

AUTHORITY—

Gazetteer of the Bombay Presidency, Vol. xii, Khāndesh. Bombay, 1880. Account of the language on pp. 42 and ff.

Pronunciation.—*A*, *ā* and *ē* are not seldom interchanged; thus, *sa*, *sā*, and *sē*, he is; *bāp-lē* and *bāp-lā*, to the father; *mānus-nē* and *mānus-nā*, by a man. As in the Marāṭhī of Berar, neuter bases end in *a* where Dēśī Marāṭhī has *ē*; thus, *asa wāṭ^ana*, so it appeared; *sōna*, gold.

Ē is interchangeable with *yā*; thus, *tē* and *tyā*, they.

The palatals are pronounced as in Gujarātī and Rājasthānī. Thus, *mī jāś*, I go; *thōḍā-*ch* dīn-thī*, after a few days. Note the emphatic particle *ch* in the last instance. It agrees with Marāṭhī *ts* and apparently not with Gujarātī *j*. Compare, however, the pronunciation of *j* as *s* and *ch* in Bhīl dialects.

The cerebrals are pronounced as in Marāṭhī and Gujarātī. Thus, *ghōḍā*, a horse. The cerebral *n* is very irregularly used, and a dental *n* is often used instead; thus, *kōṇī* and *kōnī*, some one. In Nimar there seems to be a strong tendency to use the cerebral sound. Thus, we find *mā-nā*, my; *tyā-nā*, his.

The cerebral *l* is sometimes replaced by the dental one in one set of specimens received from Khandesh, where we find forms such as *ḍōlā*, eye; *pal*, run. The specimens forwarded from Nandurbar, Amalner, and Nimar, however, always distinguish the two *l*-sounds. The same is the case in the dialect spoken in the Dangs, and the writing of *l* instead of *ḷ* is, therefore, probably inaccurate. The cerebral *ḷ* is commonly pronounced like the *l* *mouillé* in French, and it is, accordingly, often written as a *y*; thus, *ḍōyā*, eye; *pay*, run. *Y* instead of *ḷ* is very common in the specimens received from Amalner. According to the District Gazetteer, however, it represents the common pronunciation in Khandesh. Compare the substitution of *y* and *r* for *ḷ* in the Marāṭhī of Berar, and for *r* in Dravidian languages.

V is pronounced as in Marāṭhī and Gujarātī. It is sometimes dropped before *i*, as is also the case in the Marāṭhī of Berar. Thus, *ichāra*, it was asked; *ikat*, buying.

Aspirated letters sometimes lose their aspiration. Thus, the usual ablative post-position is written both *thī* and *tī*.

The Anunāsika is rarely met with and seems to be very faintly sounded. Thus, *asā*, but usually *asa*; thus, (*ghar-*)*mā*, in (the house); and only occasionally (*hāt-*)*mā*, on (the hand).

The phonetical system is, on the whole, the same as in Marāṭhī and Gujarātī. Where those two languages differ, it sometimes agrees with the latter, but in most cases with the former.

Nouns.—Gender.—There are three genders as in Marāṭhī and Gujarātī. The neuter is, however, constantly confounded with the masculine. Thus, *it^ana wāṭ^anā*, so-much appeared; *pāp kar^anā sā*, sin is made. In these instances the subject is neuter, but the verb is put in the masculine.

Number.—There are two numbers, the singular and the plural. They are, however, constantly confounded. Thus, the plural is used as an honorific singular in *tyās-lē*, to him; *ghōḍās-nā jīn*, the saddle of the horse. Much more common is the

use of the singular instead of the plural; thus, *chākar-lē*, to the servants; *hai dukkar rahinā*, these swine are. Compare verbs below. The plural of weak masculine bases is formed without any addition. Thus, *āṇḍōr*, a son, and sons. Strong masculine bases end in *ā* in the singular, as is also the case in Marāṭhī. In the plural they usually preserve the *ā* as in Mālvi and Gujarātī; thus, *ghōḍā*, horses; *chhōk^arā*, sons. Occasionally, however, we also find Marāṭhī forms such as *ghōḍē*.

Weak feminine bases seem to form their plural as in Marāṭhī and Mālvi; thus, *gāyā*, cows; *pōrī*, daughters. Strong feminine bases form their plural as in Marāṭhī and Mālvi; thus, *ghōḍyā*, mares.

Weak neuter bases seem to form their plural in *ē*; thus, *duk^arē*, swine. But also *dukkar*, swine. Strong neuter bases end in *a* in the singular; thus, *sōna*, gold. No instances are available for the plural.

Case.—Cases are formed by adding suffixes. In the singular they are added directly to the base, as is also the case in Mālvi and Gujarātī. Thus, *bāp-lē*, to the father; *ghōḍā-nā*, of the horse. Marāṭhī forms, such as *ghōḍyā-war*, on a horse; *tār^akhē-nā*, on that day, occur in a few instances. According to the grammatical sketch in the District Gazetteer, however, they are not justified. The only exception is said to be *bhīṅgōtā*, a bee, oblique *bhīṅgōtyā*.

The plural has a separate oblique form ending in *s*, or, in the case of weak masculine and neuter bases, *ēs*. Thus, *bāpēs-lē*, to fathers; *pōris-lē*, to daughters; *bhitas-mā*, in the walls; *ghōḍās-nā*, of the horses. It has already been noted that the singular form is often used instead; thus, *bāp-lē*, to fathers; *mānus-lē* and *mān^asēs-lē*, to the men.

The usual case postpositions are,—instrumental, *sī*, *warī*, *ghāī*; case of the agent, *nā*, *nī*, *nē*; dative *lē*, *lā*, *nē*, *nā*; ablative, *thī*, *jaw^alūn*; *pāsīn*, *pāy*, *pāin*, *pun*; genitive, *nā*, fem. *nī*, neut. *na*; locative *mā*, *mē*, *mā*, and *majhār*. Thus, *dōr^aka-sī*, with ropes; *bāp-nā*, by the father; *hissā-lē*, to (my) share; *ghar-mā*, in the house; *ghōḍās nā*, of the horses.

In Nimar the instrumental and the case of the agent usually end in *ē* as in Gujarātī; thus, *bāpē*, by the father; *bhukē*, by hunger. Similar forms occasionally also occur in Khandesh.

The instrumental suffix *sī* is Marāṭhī. The same is the case with the ablative suffix *jaw^alūn*, which is not, however, used in any specimen but only occurs in a list of words received from Khandesh.

The suffixes of the case of the agent correspond to Marāṭhī *nā*, *nē* and Mālvi *nē*. The usual dative suffix is *lē* as in the Marāṭhī of Berar. Besides we also find the usual Marāṭhī form *lā*. *L* and *n* seem to be interchangeable in this suffix, so that we also find it in the forms *nē* and *nā*. We may, therefore, perhaps compare Mālvi and Gujarātī *nē*.

The usual suffix of the ablative is *thī* as in Gujarātī. With this latter language also the suffix of the genitive agrees. The locative suffix *mā*, *mā* corresponds to Gujarātī *mā*, and *mē* to Mālvi *mē*, *mē*.

An old locative is *ghar*, in the house.

It will be seen that the inflexion of nouns agrees with Marāṭhī in some suffixes and the formation of most plural forms. The main principles of the inflexion, however, where the oblique form does not differ from the base, is quite different from

that prevailing in Marāṭhī. In this respect Khāndēśī approaches Gujarātī and Mālvī, with which languages it also shares most case suffixes.

Adjectives.—Adjectives are inflected in gender and number as in Marāṭhī. Thus, *bhalā mānus*, a good man; *bhal^ayā bāy^akā*, good women. The form usually remains unchanged when the qualified noun is inflected. Thus, *thōḍā-ch din-thī*, after few days; *tyā-nā gaḷā-mā*, on his neck. In some cases, however, we find Marāṭhī forms, such as *bhal^ayā mānus-lē*, to a good man. An oblique form seems to end in *ī*; thus, *jan-nī ghar*, in a man's house; *tu-nī samōr*, before thee.

Numerals.—The numerals are formed as in Marāṭhī. In Nimar, however, Gujarātī forms, such as *chha*, six, *das*, ten, *pachās*, fifty, and *sō*, hundred, are used. *Sō* and *das* also occur in Khandesh.

Pronouns.—The personal pronouns are mainly the same as in Marāṭhī. The case suffixes are the same as in the case of nouns. 'I' is *mī*, but also *mai*, as in Mēwātī. 'We' is *ham* or *ām*, as in Mēwātī; 'you' is *tum*, as in Mēwātī. Other forms are *āmhū*, we; *āpan*, we, including the person addressed; *āmī*, *ām-ē* and *āmhū*, by us; *tumī*, *tumhī*, and *tumē*, by you, etc.

The pronouns *tō*, that, he, and *jō*, which, have three genders as in Marāṭhī. The same is the case with *han* and *au*, this: compare Marāṭhī *hā*, Rajpipla Bhilī *āi*, Māwchī, Dēhawālī and Dhōḍiā *ō*, Mālvī *yō*.

Kōn, who? does not change in the oblique form.

Verbs.—The Khāndēśī verb has developed several characteristic features of its own. It has already been remarked that the two numbers are often confounded. Thus, *jāyāt*, they became, is also used in the sense of 'he became'; *rahinā*, he lived, is sometimes used with a plural subject.

Verbs are used in the active, passive, and impersonal constructions as in Marāṭhī and Gujarātī. Instead of the neuter form of the verb in the impersonal construction we, however, often find the masculine; thus, *bāp-nā sāṅg^anā*, instead of *sāṅg^ana*, the father said. The past tense of transitive verbs often agrees with an inflected object, as is also the case in Gujarātī. Thus, *tyā-ē tī-lē balāvī*, he called her. The past tense of transitive verbs is sometimes also actively construed; thus, *tō kar^anā*, he did.

Verb substantive.—The present tense is formed from the base *sa* which also occurs in many Bhil dialects, and in the Ahīrwāṭī and Mēwātī dialects of Rājasthānī. In Nimar we also find *chhē* as in Nimārī and Gujarātī. The forms *sā*, *sē*, and *śē* are used for all persons in the singular. The corresponding plural form is *śētas*, or, in Nimar, *śētēs*. *Sas* and *śēs* are also used instead of *sā* and *śē*, respectively, in the second and third persons singular. The singular form is often also used for the plural, and *vice versa*.

The past tense is formed from the base *hōta* or *whata*. Compare Marāṭhī *hōta*, Gujarātī *hata*. The regular forms are,—singular, 1, *whatū*; 2, *whatā*; 3, *whatā*; plural, 1, *whatūt*; 2, *whatāt*; 3, *whatāt*. The form *whatā* is only used with a masculine subject. The corresponding feminine and neuter forms are *whatī* and *whata*, respectively.

The first person singular is often identical with the second and third. Thus, *mī hōtā*, I was. The singular is also commonly used for the plural. Sometimes the terminations of the present tense are added; thus, *hōtās*, thou art, you are, they are, etc.

The infinitive is *kōna* or *asna*, to be. The conjunctive participle is *hōī-san*, having been. Marāṭhī forms such as *asūn*, however, also occur.

Finite verb.—There are only a few instances of the old present in the specimens. Thus, *jāy-nā*, he would not go.

The ordinary present has the same terminations as in the case of the verb substantive. Thus, *karas*, I, thou, or he, does; *kar^atas*, we, you, or they, do. In Nimar the plural is *kar^ajēs*, we do; *kar^atēs*, you and they do. In the same district we also find forms such as *jāus*, I go.

The past tense is often formed as in High Hindī; thus, *lāgā*, he began; *tyā-nē mārā*, he struck. Commonly, however, a suffix *nā* is added. Thus, *tō paḍ^anā*, he fell; *tī paḍ^anī*, she fell. This suffix must be compared with the common *n*-suffix in Bhili and the suffix *nē* of the past tense of Sadri Kōrwā and other broken dialects spoken by aborigines—See Vol. vi, p. 222. Compare also forms such as *bandhāṇō*, bound; *dithāṇō*, seen; quoted in the Khandesh Gazetteer from Northern Gujarātī.

The suffix *nā* is sometimes also transferred to the present tense; thus, *mī chāl^anā*, I go; *tō rāhinā*, he lives. A corresponding present participle is *rāh^anā*, being.

The wide use of this *n*-suffix for past time in Gujarātī, Bhili, and Khāndēśī (it also occurs in Eastern Hindī), may suggest that it is of a different origin from the Aryan suffix *la*. It can perhaps sometimes be compared with the suffix *na* which forms relative participles in Telugu and other Dravidian forms of speech or with the common *n*-suffix in Muṇḍā languages.

The usual singular form of the past tense ends in *ā*, fem. *ī*, neut. *a*, the corresponding plural in *āt*; thus, *gyā*, I, thou, or he, went; *gyāt*, we, you, or they, went. The first persons singular and plural have sometimes special forms; thus, *mī gaū*, I went; *ham gaūt*, we went. The singular is very often used instead of the plural; thus, *jāyā*, they became; *lāgā*, they began.

In the case of transitive verbs, the past tense agrees with the object or is put in the neuter singular. Thus, *rup^ayā kānī līdhāt*, who took the rupees? The final *a* of the past tense neuter is often dropped; thus, *tyā-mī ghar bāndh*, he built a house.

Periphrastic tenses are formed by adding the verb substantive to the present, past, and pluperfect participles. Thus, *tyā khātā-tā*, they were eating; *tī rad^atī-tī*, she was crying; *pāp kīda sē*, sin has been done; *chālēl sē*, I have walked; *marēlā hōtā*, he had died. The past tense of the verb substantive has, as will be seen from the instances just quoted, sometimes the form *tā*, etc., in such compound tenses. This *tā* is perhaps only abbreviated from *hōtā*. It is, however, possible that it is identical with Mālvi and Mēwātī *thā* and the Bundēli *tō*. This latter form at least seems to occur in *lai-thū*, I took; *lai-thāt*, you took. Compare *basī rah^anā sē*, he is sitting.

The future is formed by adding an *s*-suffix, as in Gujarātī. In the third person singular and plural, however, we usually find the Marāṭhī forms. Thus, *kar^asū*, I shall do; *kar^asī*, *karīs* and *karī*, thou wilt do; *karī* and *karal*, he will do; *kar^asūt* and *kar^asū*, we shall do; *kar^asā*, *kar^asā(l)*, and *kar^asāt*, you will do; *kar^atī(l)* and *kar^atīn*, they will do. The form *karī* is said to be optionally used for all persons and numbers.

A past conjunctive is formed from the present participle; thus, *mī ōlak^ah^atū*, (if) I had recognized; *tō āp^ana pēṭ ḥhar^atā*, he would have filled his stomach; *tī dētī*, (if) she had given.

The imperative is formed as in Marāṭhī; thus, *kar*, do; *chalā*, go ye.

An infinitive is formed with the suffix *ū* (*u*); thus, *karu lāg^anā*, he began to do. Sometimes *lāg^ana* is added to the conjunctive participle; thus, *tō karī lāg^anā*, he began to do

Other verbal nouns end in *nā*, *ā*, and *wā*; thus, *nāch^{nā}*, dancing; *khāwā-lē*, in order to eat; *sāṅg^{wā}-lē*, in order to say; *chārā-lē*, in order to tend.

The present participle ends in *t*, or, in the strong form, *tā*; thus, *yēt*, coming; *khātā*, eating. The past participle passive ends in *ā* or *nā*; thus, *kyā*, *kidā* or *kar^{nā}*, done. It has already been stated that the suffix *nā* is occasionally also used to form a present participle; thus, *rāh^{nā}*, living.

A pluperfect participle is formed as in Gujarātī by adding *l* to the past participle; thus, *chālēl*, having gone; *gayāl* and *gayōl*, having gone; *gamāinōl*, who had been lost; *mārēl*, who had been struck; *marēlā*, who had died.

A future participle passive is formed as in Marāṭhī. Thus, *pōṭ bhar^{wā}*, the belly should be filled.

The conjunctive participle is formed as in Gujarātī by means of the suffix *ī*, to which *n*, *nē*, *nī*, *san*, and *sanī* may be added. Thus, *dēī*, having given; *uṭhīn* and *uṭhinē*, having arisen; *khāyīnī*, having eaten; *lēī-san*, having taken; *mhanī-s^{nī}*, having said. In a few instances we find Marāṭhī forms such as *karūn*, having done; *mhanūn* and *mhūn*, having said.

The preceding remarks will have shown the mixed nature of the Khāndēśī verb. Just as the language differs from Marāṭhī and approaches the languages of the inner circle in the formation of the oblique base, so it agrees with these latter forms of speech in other important test points. The past tense is not formed by means of an *l*-suffix; it has an *s*-future, and its conjunctive participle takes the suffix *ī*.

The preceding remarks will also have shown that there is a great variety of forms in common use. The regular inflexion will be seen from the short skeleton grammar which follows:—

KHĀNDEŚĪ SKELETON GRAMMAR.

I.—NOUNS.

Singular.	Masculine.		Feminine.		Neuter.
Nom.	<i>bāp</i> , a father	<i>ghōḍā</i> , a horse	<i>gāī</i> , a cow	<i>ghōḍī</i> , a mare	<i>pāp</i> , a sin.
Instr.	<i>bāp-nī</i>	<i>ghōḍā-nī</i>	<i>gāī-nī</i>	<i>ghōḍī-nī</i>	<i>pāp-nī</i> .
Dat.	<i>bāp-lē</i>	<i>ghōḍā-lē</i>	<i>gāī-lē</i>	<i>ghōḍī-lē</i>	<i>pāp-lē</i> .
Abl.	<i>bāp-thī</i>	<i>ghōḍā-thī</i>	<i>gāī-thī</i>	<i>ghōḍī-thī</i>	<i>pāp-thī</i> .
Gen.	<i>bāp-na</i>	<i>ghōḍā-na</i>	<i>gāī-na</i>	<i>ghōḍī-na</i>	<i>pāp-na</i> .
Loc.	<i>bāp-mā</i>	<i>ghōḍā-mā</i>	<i>gāī-mā</i>	<i>ghōḍī-mā</i>	<i>pāp-mā</i> .
Plural.					
Nom.	<i>bāp</i>	<i>ghōḍā, ghōḍē</i>	<i>gāyā</i>	<i>ghōḍyā</i>	<i>pāp</i> .
Obl.	<i>bāpēs</i>	<i>ghōḍās</i>	<i>gāyās</i>	<i>ghōḍyās</i>	<i>pāpēs</i> .

ADJECTIVES.—Weak adjectives are not inflected. Strong adjectives, including the genitive, are inflected for gender and number, but not for case. Thus, *dhāk^{lā}*, small, fem. *dhāk^{lī}*, neut. *dhāk^{lā}*; plural *dhāk^{lē}* and *dhāk^{lā}*, fem. *dhāk^{līyā}*, neut. *dhāk^{lē}* (?).

The oblique Marāṭhī form occasionally occurs. Thus, *dhāk^{lē} ghar-mā*, in the small house.

II.—PRONOUNS.

	I.		Thou.		Who?	What?
	Singular.	Plural.	Singular.	Plural.	—	—
Nom.	<i>mī, mai</i>	<i>ham, ām, āpan</i>	<i>tū</i>	<i>tum</i>	<i>kōn</i>	<i>kāy</i> .
Instr.	<i>mī, mē</i>	<i>āmī, āmhū</i>	<i>tū, tu-nā</i>	<i>tumī, tumhī</i>	<i>kōn-nā</i>	<i>kasā-nā</i> .
Dat.	<i>ma-lē</i>	<i>ām-lē</i>	<i>tu-lē</i>	<i>tum(ā)-lē</i>	<i>kōn-lē</i>	<i>kasā-lē</i> .
Gen.	<i>ma-na</i>	<i>ām-na</i>	<i>tu-na</i>	<i>tum-na</i>	<i>kōn-na</i>	<i>kasā-na</i> .

tō, that, he.					So also <i>jō</i> , who. <i>Hau</i> , this, becomes <i>hai</i> (or <i>hē</i>) in the feminine and neuter. Oblique (<i>h</i>) <i>yā</i> , fem. and neut. <i>i</i> . Plural <i>hyā</i> , <i>yā</i> , obl. masc. <i>hyās</i> , fem. and neut. <i>is</i> .
M.	F.	N.	Plural.		
Nom.	<i>tō</i>	<i>tī</i>	<i>tē</i>	<i>tē, tyā</i>	
Dat.	<i>tyā-lē</i>	<i>ti-lē</i>	<i>tyā-lē</i>	<i>tyās-lē</i>	
Gen.	<i>tyā-na</i>	<i>ti-na</i>	<i>tyā-na</i>	<i>tyās-na</i>	

III.—VERBS.

A.—Verb Substantive.—*As^ana, hōna*, to be.

	Present.		Past.		Future.		Imperative.
	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.	—
1	<i>śē</i>	<i>śētas</i>	<i>whatū</i>	<i>whatū(t)</i>	<i>whasū</i>	<i>whasū(t)</i>	
2	<i>śē(s)</i>	<i>śētas</i>	<i>whatā</i>	<i>whatāt</i>	<i>whasī</i>	<i>whasā(l)</i>	<i>ās, hō</i> .
3	<i>śē(s)</i>	<i>śētas</i>	<i>whatā</i>	<i>whatāt</i>	<i>whayī</i>	<i>whatī(l)</i>	

B.—Finite Verb.—*Paḍ^ana*, to fall.Verbal Nouns, *paḍū, paḍ^ana, paḍā-lē, paḍ^awā-lē*.Participles.—Present, *paḍat, paḍ^atā*; Past, *paḍā, paḍ^anā*; Pluperfect, *paḍēl, paḍēlā*; Future passive, *paḍ^awa*.Conjunctive Participle, *paḍī, paḍīnē, paḍī-san*, having fallen.

	Present.		Past.		Future.		Imperative.
	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.	—
Sing.							
1	<i>paḍas</i>		<i>paḍ^anā (-nū)</i>		<i>paḍ^asū</i>		
2	<i>paḍas</i>		<i>paḍ^anā</i>		<i>paḍ^asī</i>		<i>paḍ</i> .
3	<i>paḍas</i>		<i>paḍ^anā</i>		<i>paḍī</i>		
Plur.							
1	<i>paḍ^atas</i>		<i>paḍ^anāt (-nūt)</i>		<i>paḍ^asū(t)</i>		<i>paḍū</i> .
2	<i>paḍ^atas</i>		<i>paḍ^anāt</i>		<i>paḍ^asā(l)</i>		<i>paḍā</i> .
3	<i>paḍ^atas</i>		<i>paḍ^anāt</i>		<i>paḍ^atī(l)</i>		

Present definite, *mī paḍat śē*; Imperfect, *mī paḍ^atā-tā*; Perfect, *mī paḍ^anā śē*; Pluperfect, *mī paḍēlā whatū*; Past Conditional, *mī paḍ^atū*, if I had fallen.Similarly all other verbs. In the past tense *ā* may be substituted for *nā*; thus, *tī lāgī* or *lāg^anī*, she began. Transitive verbs are passively construed in the past tense. Thus, *tyā-nī pōthī wāchī*, he read the book.C.—Irregular Verbs.—Several verbs form their past tense irregularly. Thus, *jā-na*, to go, past *g(a)yā*, first person also *gā*; *yē-na*, to come, past *unā*; *hō-na*, to become, past *jāyā*; *kar^ana*, to do, past *k(a)yā, kyē, kidā*, and *kar^anā*; *lē-na*, to take, past *līd(h)ā, līnhā*, and *lēnā*; *dē-na*, to give, past *dīd(h)ā, dīnā*, etc.

Of the three specimens which follow, the two first have come from Khandesh, and the third represents the dialect of the Sonars of Burhanpur in Nimar.

The first specimen, a translation of the Parable of the Prodigal Son from Nandurbar Taluka, is a fairly good example. The second is the statement of a witness in a dialect which shows strong traces of the influence of Marāṭhī. The third specimen has been translated from a Marāṭhī reader. It more closely agrees with Gujarātī than is the case with the other specimens. Thus the instrumental always ends in *ē*, e.g., *bāpē*, by the father, etc.

[No. 65.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDEŚĪ.

SPECIMEN I.

(DISTRICT KHANDESH.)

कोणी-एक माणसले दोन आंडोर म्हतस । त्यामाना धाकला आपले बापले म्हनना, बाबा, मना हिस्साले जी जिनगी येई ती माले दे । आनी त्यानी त्यासले आपली जिनगी वाटी दिदी । थोडाच दिनथी आपनी समदी जिनगी लयिनी दूर देसमा निंघी-ग्या । आनी तठे आपनी समदी जिनगी उडाई-दिदी । त्यानी समदी जिनगी उडाई दिदी आन तठे मोठा दुस्काळ पडना । आनी तठे त्याले खावा-पीवा-नी मोठी पंचईत पडनी । आनी तठे तो त्या देसना एक जननी घर न्हायना । त्याने त्याले आपना खेतमा डुकरे राखाले लाबी-दिधा । डुकरे जो कोंडा खातस तो कोंडा राजीखुषीथी खायिनी आपन पेट भरता । पन तो बी त्याले मिळना नही । तवळ तो सुध-वर उना' आनी म्हना लागना की, मना बापना नोकरमा कित्येकले पुरेनी उरे इतली भाकर मिळसनी मी भुक्का मरस । मी उठिसनी मना बापना गमे जास आनी त्याला म्हनस, बाबा, तुनी समोर देवना मी अपराध कया । आते मी तुना आंडोर म्हनी-लेवाले लायक नही । माले तुना एक पगारी चाकर कर । अस म्हनीसनी तो उठीनी बाप-गमे गया । तो दूरच शे तितलाकमा त्याना बापनी देखा । त्याले दया येईसनी तो त्यान पान दवडत ग्या आनी त्याना गळामा पडिसनी त्यानी सुका लिधा । तवळ आंडोर आपना बापले म्हनना, बाबा, आते मी तुना आंडोर म्हनी-लेवाले लायक नही । तुनी समोर देवना मी अपराध कया । पन बाप चाकरले हाक मारिसनी म्हनना चांगली कुडची लेईनी त्याना अंगमा घाला, हातमा मुंदी घाला, पायमा जोडा घाला । खाई-पियिसनी मजा करवो चला । हौ मना आंडोर मरी ग्या था, तो आते जिवंत हुई उना ; तो खोवाई ग्या था, तो मिळना । आनी त्या मजा करू लागनात ।

इबाग त्याना मोठा भाऊ खेतमा होता । तो घर येत होता । तो घरना नजीक उना तवळ त्याले नाचन बजावन ऐकू उन । तवळ त्यानी एक चाकरले बोलाविसनी इचार, आठे काय चाली-हयन । तो म्हनना तुना भाऊ मजामा उना शे म्हनून तुना बाप भेजवानी करस हे ऐकिसनी त्याले राग उना ; आनी तो घरमा जायना । म्हनून त्याना बाप बाहेर उना आनी

आर्जव करी लागना । आंडोर बापले म्हनना बाबा देख मी तुनी इतल वरीस जाया तुनी चाकरी करस पन तुमना हुकूम आज-लगन मोडा नही । तरी-बी माले मना सोबती बरोबर खावा-पिवाले एक बकरीन वच्च पन दिध नही । पन ज्याने तुनी जिनगी रंडी-बाजीमा उडाई-दिधी, तो तुना आंडोर येता-बरोबर तू त्यानी-करता मेजवानी करस । तवळ बाप आंडोरले म्हनना, पोऱ्या, तू मना पास शे । आनी मना पान जे काँही शे ते समद तुनच शे । पन हौ तुना भाऊ मरी ग्या था, तो जिवंत हुई उना ; खोवाई ग्या था, तो मिळना । म्हनून आपन खुष होइसनी मजा करवी है बरोबर शे ॥

[No. 65.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SPECIMEN I.

(DISTRICT KHANDESH.)

TRANSLITERATION AND TRANSLATION.

Kōṇi-ēk māṇas-lē dōn āṇḍōr whatas. Tyā-mā-nā dhāk^{lā} āp^{lē} bāp-lē
A-certain man-to two sons were. Them-in-of the-younger his-own father-to
 mhan^{nā}, 'bābā, ma-nā hissā-lē jī jin^{gī} yēi tī mā-lē dē.' Ānī
said, 'father, my share-to what property may-come that me-to give.' And
 tyā-nī tyās-lē āp^{lī} jin^{gī} wāṭī didī. Thōḍā-ch din-thī
him-by them-to his-own property having-divided was-given. A-few-only days-in
 āp^{nī} sam^{dī} jin^{gī} layi-nī dūr dēs-mā niṅghī-gyā. Ānī
his-own all property having-taken a-far country-into having-started-went. And
 taṭhē āp^{nī} sam^{dī} jin^{gī} uḍāi didī. Tyā-nī sam^{dī}
there his-own all property having-squandered was-given. Him-by all
 jin^{gī} uḍāi didī, ān taṭhē mōṭhā duskāl paḍ^{nā}. Ānī taṭhē
property having-wasted was-given, and there a-great famine fell. And there
 tyā-lē khāwā-piwā-nī mōṭhī pañchaīt paḍ^{nī}. Ānī taṭhē tō tyā dēs-nā
him-to eating-and-drinking-of great difficulty fell. And there he that country-of
 ēk jan-nī ghar rhāy^{nā}. Tyā-nē tyā-lē āp-nā khēt-mā ḍuk^{rē}
one person-of (at)-house remained. Him-by him-to his-own field-into swine
 rākḥā-lē lābī didhā. Ḍuk^{rē} jō kōṇḍā khātas tō kōṇḍā
to-keep having-employed was-given. Swine what husks eat that husks
 rāji-khushī-thī khāyi-nī āp^{na} pēt bhar^{tā}. Pan tō bī
gladness-with having-eaten his-own belly would-have-filled. But that even
 tyā-lē miḷ^{nā} nahī. Taṭhē tō sudh-war unā, ānī mhanā lāg^{nā} kī,
him-to was-obtained not. Then he senses-on came, and to-say began that,
 'ma-nā bāp-nā nōkar-mā kityēk-lē purēnī urē it^{lī}
'my father-of servants-among several-to having-sufficed might-be-spared so-much
 bhākar miḷas^{nī} mī bhukyā maras. Mī uṭhi-s^{nī} ma-nā
bread having-been-obtained I hungry am-dying. I having-arisen my
 bāp-nā gamē jās anī tyā-lā mhanas, "bābā, tu-nī samōr
father-of near go and him-to say, "father, your in-presence

Dēw-nā mī ap^rrādh kayā; ātē mī tu-nā āṇḍōr mhanī-lēwā-lē
God-of (by)-me sin was-done; therefore I your son having-said-to-take
 lāyak nahi. Mā-lē tu-nā ēk pagāri chākar kar.”’ Asa mhanī-sⁿī
worthy am-not. Me-to your one paid servant make.”’ So having-said
 tō uṭhīnī bāp gamē gayā. Tō dūra-ch sē tit^lāk-mā
he having-arisen father near went. He at-a-distance is in-the-mean-time
 tyā-nā bāp-nī dēkhā. Tyā-lē dayā yēi-sⁿī tō tyā-na
his father-by was-seen. Him-to compassion having-come he him-of
 pāna daw^lat gyā ānī tyā-nā galā-mā paḍi-sⁿī tyā-nī mukā
near running went and him-of on-the-neck having-fallen him-by kiss
 lidhā. Tawaḷ āṇḍōr āp-nā bāp-lē mhan^anā, ‘bābā, ātē mī
was-taken. Then the-son his-own father-to said, ‘father, now I
 tu-nā āṇḍōr mhanī-lēwā-lē lāyak nahi; tu-nī samōr Dēw-nā mī
your son to-be-called worthy am-not; your in-presence God-of (by)-me
 ap^rrādh kayā.’ Pan bāp chākar-lē hāk māri-sⁿī mhan^anā,
sin was-done.’ But the-father servant-to a-call having-struck said,
 ‘chāṅg^lī kuḍ^lchī lēi-nī tyā-nā aṅg-mā ghālā, hāt-mā mundī ghā,
‘good a-robe having-taken his body-on put, hand-on a-ring put,
 pāy-mā jōḍā ghālā; khāi-piyi-sⁿī majā kar^awō-chalā. Hau
feet-on shoes put; having-eaten-and-drunk merriment let-us-make. This
 ma-nā āṇḍōr marī gyā thā, tō ātē jiwant hui unā; tō
my son having-died gone was, he now alive having-become came; he
 khōwāi gyā thā, tō miḷ^anā.’ Ānī tyā majā karu
having-been-lost gone was, he is-found.’ And they merriment to-do
 lāg^anāt.
began.

Ibāg tyā-nā mōṭhā bhāū khēt-mā hōtā. Tō ghar yēt
At-this-time his elder son field-in was. He to-house coming
 hōtā. Tō ghar-nā najik unā tawaḷ tyā-lē nāch^ana bajāw^ana aikū una.
was. He house-of near came then him-to dancing music to-hear came.
 Tawaḷ tyā-nī ēk chākar-lē bolāvi-sⁿī ichāra, ‘āṭhē kāy chāli
Then him-by one servant-to having-called was-asked, ‘here what going-on
 rhay^ana?’ Tō mhan^anā, ‘tu-nā bhāū majā-mā unā-sē, mhanūn tu-nā
was?’ He said, ‘your brother health-in come-is, therefore your
 bāp mēj^awānī karas.’ Hē aiki-sⁿī tyā-lē rāg unā; ānī tō
father a-feast is-making.’ This having-heard him-to anger came; and he
 ghar-mā jāy^anā. Mhanūn tyā-nā bāp bāhēr unā, ānī ārjawa
house-in would-not-go. Therefore his father out came, and entreaties
 karī lāg^anā. Āṇḍōr bāp-lē mhan^anā, ‘bābā, dēkh, mī tu-nī it^lā
to-make began. The-son father-to said, ‘father, see, I your so-many
 warīs jāyā tu-nī chāk^ari karas, pan tum-nā hukūm āj-lagan
years have-gone your service am-doing, but your order today-until

mōḍā nahī; tarī-bī mā-lē ma-nā sōb^{ti} barōbar khāwā-piwā-lē ēk
was-broken not; still-even me-to my friends with to-eat-and-drink one
 bak^{ri}-na bachcha pan didha nahī. Pan jyā-nē tu-nī jin^{gi}
she-goat-of young-one even given is-not. But whom-by your property
 raṇḍī-bājī-mā uḍāī didhī, tō tu-nā āṇḍōr yētā barōbar
harlotry-in having-wasted was-given, that your son, on-coming immediately
 tū tyā-nī kar^{ta} mēj^{wānī} karas.' Tawaḷ bāp āṇḍōr-lē mhan^{nā},
you him-of for a-feast make.' Then the-father son-to said,
 'pōryā, tū ma-nā pās sē, ānī ma-nā pāna jē kāhī sē tē
'son, you of-me near are, and my near what some-thing is that
 sam^{da} tu-na-ch sē. Pan hau tu-nā bhāū marī-gyā thā, tō jiwant
all your-alone is. But this your brother dead-gone was, he alive
 huī unā; khōwāī-gyā thā, tō miḷ^{nā}; mhanūn āpan khush
having-become came; lost-gone was, he is-found; therefore we glad
 hōī-s^{nī} majā kar^{vi} hai barōbar sē.'
having-become merriment should-be-made this proper is.'

[No. 66.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SPECIMEN II.

STATEMENT OF A WITNESS.

(DISTRICT KHANDESH.)

मी १५ तारखेना सिंदखेडाने बाजार गयाल । मी चुडामण, तानाजी, एकच गाडीमा गयात । बाजार करीसन परत उनात । दीन निरगुडीनी जोडे गया । वर्सो अर्घा माइल राहिनी तेथ पावत उना । ते चोर आडवा जाया । एक चोरन दगड मारना । तो मनी गालना लागा । चोरन गासडी सोडना । मनी गासडी आन तानाजीनी गासडी सोडनी । मने गासडी माईन दोन साड्या एक सालू बंधे रुपये ३३ आन खुर्दा आंग्रजी आडीच रुपयाना इतना माल ली-गया । तानाजीन गासडी माईन सौ साड्या खनना तुकडे तीन, बंधे रुपये सात, ली-गयात । तेभा बंधे चार रुपये आन तीन रुपयाना खुर्दा आताल । एक चोरन मला भाला टोचना । मंग ते चोर निरगुडी-नी बाग वरा पळना । मंग आमन सामान आवरीसन वरसी गया । तीथ पोलीस पाटीलना खबर करना । तह्णँ त्या चोर हजर काँहीँ आतलाना । मंग त्यासन घरवर पाहारा बठाई दीना । त्या लोक कव्हाळू उना ते आपला का मालूम नाहा । औ चोर आमने गावना सत । आन ते मना हमेस देखामा सत । चोर-नी जाग ओळखतु तर त्या मारतात अमला । म्हनी वलख दिनातना ॥

[No. 66.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

KHĀNDEŚĪ.

SPECIMEN II.

STATEMENT OF A WITNESS.

(DISTRICT KHANDESH.)

TRANSLITERATION AND TRANSLATION.

Mī pand^arā tār^akhē-nā Sind^akhēdyā-nē bājār gayāl. Mī, Chudāman
I on-the-fifteenth date Sindkheḍā-of bazar(to) had-gone. I, Chudāman
 Tānājī, ēka-ch gādī-mā gayāt. Bājār karī-san parat unāt.
Tānājī, the-same carriage-in had-gone. Marketing having-done back we-came.
 Dīn Nir^aguḍī-nī-jōḍē gayā. Warsī ardhā māil rāhinī tēth-pāwat unā.
The-day Nirguḍī-of-near went. Warsi half a-mile remained there-up-to (we)-came.
 Tē chōr āḍ^awā jāyā. Ēk chōr-na dagaḍ mār^anā, tō ma-nī gāl-nā
The thieves across became. One thief-by stone was-thrown, that my cheek-to
 lāgā. Chōr-na gās^aḍī sōḍ^anā. Ma-nī gās^aḍī ān Tānājī-nī gās^aḍī
hit. The-thief-by bundle (of-clothes) was-loosed. My bundle and Tānājī-of bundle
 sōḍ^anī. Manē gās^aḍī-māin dōn sāḍyā, ēk sālū, bandhē rupayē tētīs
was-loosed. My bundle-in-from two sadies, one salu, whole rupees thirty-three
 ān khurdā āngrajī āḍī-ch rupayā-nā it^anā māl
and copper-pieces English-(coin) two-and-a-half rupees-of so-much property
 lī-gayā. Tānājī-na gās^aḍī-māin sau sāḍyā khan-nā tuk^aḍē tīn, bandhē
was-taken-away. Tānājī-of bundle-in-from six sadies khan-of pieces three, whole
 rupayē sāt lī-gayāt. Tē-mā bandhē chār rupayē ān tīn rupayā-nā
rupees seven were-taken-away. That-in whole four rupees and three rupees-of
 khurdā ātāl. Ēk chōr-na ma-lā bhālā tōch^anā. Maṅg tē chōr
copper was. One thief-by me-to a-spear was-pierced. Then those thieves
 Nir^aguḍī-nī bāg-warā paḷ^anā. Maṅg ām-na sāmān āw^arī-san War^asī
Nirguḍī-of garden-up-to ran. Then our luggage having-collected to-Warsi
 gayā. Tītha pōlis pāṭīl-nā khabar kar^anā. Tawhā tyā chōr hajar
we-went. There police patil-to information was-made. Then those thieves present
 kāhī āt^alā-nā. Maṅg tyās-na ghar-war pāhārā baṭhāī dīnā. Tyā
at-all were-not. Then by-him house-on a-watch having-placed was-given. Those
 lōk kawhālū unā tē āp^alā kā mālūm nāhā. Au chōr ām-nē gāw-nā
people when came that to-us anyhow known was-not. Those thieves our village-of

sat; ān tē ma-nā hamēs dēkhā-mā-sat. Chōr-nī jāg ōlakh^atu tar
were; and they me-to always sight-in-are. The-thieves-of place if-I-recognize then
 tyā mār^atāt ām-lā. Mhanī walakh dināt-nā.
they would-have-beaten us-to. Therefore recognition was-not-given.

FREE TRANSLATION OF THE FOREGOING.

On the fifteenth I had gone to the bazar of Sindkheda. I and Chudāman Tānāji went in the same carriage. After having done marketing we returned. On that day we went to Nirguḍī and came so far as half-a-mile from Warsi, when we were waylaid by thieves. One of the thieves threw a stone which hit me on the cheek. The thieves unloosened our bundles, both mine and Tānāji's. From my bundle they took two saries, a turban, and thirty-three rupee-pieces and two-and-a-half rupees in English coppers. From Tānāji's bundle they took six saries and three pieces of khan,¹ and seven rupees cash, of which four were in whole rupees and three in coppers. One of the thieves pricked me with a spear.

Then the thieves fled towards the garden of Nirguḍī, and we collected our kit and went to Warsi. There we made an information to the police master. The thieves were not then present, but he had their house watched. We do not know when they came in. Those thieves belong to our village, and I always see them. If I had shown that I recognized the thieves, then they would have killed us, and therefore I did not show any recognition.

¹ Squares or divisions of the *khaṇāḷē*, a web for the *Chôli*.

[No. 67.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDEŚĪ.

SPECIMEN III.

(DISTRICT NIMAR.)

A POPULAR TALE.

एक छोकरा निसाळे लिखवाले जाता-ता । त्याए एक दाडा एक छोकरानी वस्त चुरावीने त्याए ते पोतानी मायले दीदी । तिणें छोकराले शिन्ना करवी ते न करताँ उलटी शबासकी दीदी, ने त्याले एक जांब फळ खावाले दीद । त्या-उपरात पक्षी तो छोकरा जसा-जसा मोठा होता गया तसा-तसा मोठ्या मोठ्या चीन्या करवा लाग्ता । कोई एक दाडे तो चोरीमाँ पकडायना । पक्षी त्याले फाँशी देवाले सरकारना शिपाई लई गया । तो तमासा जोवा-करताँ लोकोना थाट मळना-ता । तठे त्यांनी माय-बी एईने हुसासा लाखी लाखीने रडती ती । तीले देखीने तो त्याए सरकारना शिपाईले सांग के दादा हो, एक वखत माणी मायना वरी माणा मिलाप करावा । त ऐकीने त्याँले दया वनी वरी त्याँए तिले पासे बलावी । ते वखत घुस्सामाँ त्याए तिणा कान चावी खादा । अयि जोईने लोक सांगवा लाग्ता, काय-हो खराब से आज पोया । जोवा, जोवा, आज फासी जावानी वखत बी अयि महा पातक करवाले बी चुकना नहीँ । त ऐकीने त्याए उत्तर दीदा । भाउ हो, माणी विनंती ऐका । मे या मायना प्राण बी ये वखत लीदा तो-बी मध्ये दोस लागता नहीँ । असँ काँ सांगव के, मूळ मी न्हना, होता, तदळ निसाळमाती एक छोकरानी वस्त मे चोरावीने ईना-पासे दीदी, तदळच ये माणा पारपत्य करती, ने मले जांब फळ न देतो, तो आज ये दशा मले काँ प्राप्त होती ॥

[No. 67.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHÄNDĒŚĪ.

SPECIMEN III.

A POPULAR TALE.

(DISTRICT NIMAR.)

TRANSLITERATION AND TRANSLATION.

Ēk chhōk^arā nisālē likh^awā-lē jātā-tā. Tyāē ēk dādā ēk
 One boy in-a-school to-learn going-was. By-him one day one
 chhōk^arā-nī wast churāvinē tyāē tē pōtā-nī māy-lē dīdī.
 boy-of a-thing having-stolen by-him that his-own mother-to was-given.
 Tiē chhōk^arā-lē śikshā kar^avī tē na kar^atā ul^atī
 By-her the-boy-to punishment should-have-been-done that not doing on-the-contrary
 śābās^akī dīdī, nē tyā-lē ēk jāmb phal khāwā-lē dīda. Tyā
 applause was-given, and him-to one guava fruit eating-for was-given. That
 up^arāt pachhī tō chhōk^arā jasā jasā mōthā hōtā gayā, tasā tasā mōthyā
 after then that boy as as great becoming went, so so great
 mōthyā chōryā kar^awā lāgā. Kōī ēk dādē tō chōri-mā pak^adāy^anā.
 great thefts to-do began. Certain a on-day he in-a-theft was-caught.
 Pachhī tyā-lē phāśī dēwā-lē Sar^akār-nā śīpāī lai gayā.
 Then him-to hanging give-to Government-of police having-taken went.
 Tō tamāsā jōwā-kar^atā lōkō-nā thāt ma^anā-tā. Tathē tyā-nī māy
 That spectacle seeing-for people-of a-crowd gathered-was. There his mother
 bī ēī-nē husāsā lākhī-lākhinē rad^atī-tī. Tī-lē dēkhinē tō
 also having-come sobbing making crying-was. Her-to having-seen then
 tyāē Sar^akār-nā śīpāī-lē sānga kē, 'dādā hō, ēk wakhat
 by-him Government-of the-police-to it-was-told that, 'brothers O, one time
 mānī māy-nā warī mānā milāp karāwā.' Ta aikinē tyā-lē
 my mother-of and my meeting should-be-made.' That having-heard them-to
 dayā wani, warī tyāē tī-lē pāsē balāvi. Tē wakhat ghussā-mā tyāē
 pity came, and by-them her-to near was-called. That at-time in-anger by-him
 tinā kām chāvi khādā. Ayi jōinē lōk sāng^awā lāgā,
 her ear having-bitten was-eaten. This having-seen the-people to-say began,
 'kāy, hō, kharāb sē āū pōryā. Jōwā, Jōwā, Āū phāśī jāwā-nī wakhat bī
 'what, O, bad is this boy. Look! Look! This execution going-of at-time even
 ayi mahā pātak kar^awā-lē bī chuk^anā nahī.' Ta aikinē tyāē uttar
 this great a-sin to-do also failed not.' That having-heard by-him a-reply

dīdā, 'bhāu hō, mānī vinantī aikā. Mē yā māy-nā
was-given, 'good-people O, my statement you-hear. By-me this mother-of
 prāṇ bi yē wakhat līdā tō-bi ma-lyē dōs lāg^atā
life even this time (if)-was-taken yet me-to blame would-have-applied
 nahī. Asā kã sāṅg^awa kē, mūl mī nhānā hōtā, tadā
not. So why should-be-said that, at-first I young was, at-that-time
 nisāl-mā-tī ēk chhōk^arā-nī wast mē chōrāvīnē inā-pāsē dīdī,
the-school-in-from one boy-of a-thing by-me having-stolen of-her-near was-given,
 tadā-ach yē mānā par^apaty kar^atī, nē ma-lē jāmb phal
just-at-that-time she me-of chastisement (if)-had-done, and me-to a-guava fruit
 na dētī, tō āj yē daśā ma-lē kã prāpt hōtī.
not had-given, then to-day this state me-to how obtained would-have-been.'

FREE TRANSLATION OF THE FOREGOING.

A certain boy went to a school. One day he stole something which belonged to another boy, and brought it to his mother. Instead of punishing the boy as she ought to have done, she approved of his action and gave him a guava fruit to eat. After that time the boy began to commit greater and greater thefts as he grew up, till at last he was caught in a theft. The Government officers brought him away to be hanged. A crowd of people gathered in order to see the spectacle, and among them was also his mother who was incessantly sobbing and crying. When he caught sight of her, he asked the officers to let him join his mother for a moment. Out of pity they called the mother to him. Then he angrily bit her ear off. Seeing this the people said, 'see, see how wicked this boy is. Even on his way to the gallows he does not fail to commit so great a sin.' Having heard this he retorted, 'good people, listen to my statement. Even if I had now taken my mother's life, no blame would have been attached to me. And I will tell you why. When a small boy I once brought her something which I had stolen from another boy at school. Had she at that occasion punished me, and not given me a guava fruit, then I should not to-day have come to such a pass.'

The dialect spoken by the Kun^abīs of Khandesh has been returned as Kun^abī or Kun^abāū. Specimens have been received from Amalner, and they show that the dialect does not differ from ordinary Khāndēśī, as will be seen from the Parable of the Prodigal Son which follows.

[No. 68.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDĒŚĪ.

SO-CALLED KUN^aBĀŪ DIALECT.

(DISTRICT KHANDESH.)

कोणा एका माणूसले दोन आंडोर होत । त्या-मजारला धाकला आंडोर बापले म्हणस, बाबा, आपले घरमा जो पैसा होई व मनि हिस्साले जे येई, ते माले दे । मंग त्यानी जे घरमा होत ते त्याले दिध । मंग थोडा दिनमा धाकला आंडोर समद जमा करून लांब देशमा ग्या । आणि त्या गाँवमा जाईसन, आपणा-जोडे जे होत ते सार चैनबाजीमा खर्ची टाक । मंग त्या देशमा मोठी आखाडी पडनी । त्या-सुयेँ त्याना मोठा हाल जायात । तधय तो त्या देश-मभारील माणूस-पान ज्याईसन राहिना । मंग त्या माणूसनेँ आपना खेत-मभार डुकरे चाराले धाड । तधक डुकरे जी साल खात होत त्या-वर आपन पोट भरव अस त्याले वाटन । मंग त्याले कोणी काहीं दिध नाहीं । मंगी तो सुद-वर येऊन बोलना, मना बाप-पान ज्या चाकर शेतस त्यासले पोटभर भाकर मिळस आणि माले खावाले बी मिळत नाहीं । मी मना बाप-पान जाईसन, त्याले सांगसू की, मी आभायना-विरूद व तुना-समोर पाप के । आते-पाईन मी तुना आंडोर शे अस नाहीं । तू-पान जसे चाकर शेतस तसे माले-बी ठेव । मंग उठीसन बाप-कडे ग्या । तन्हय तो दूर शे इतक देखीसन त्याले फार वाईट वाटन । मंग तो धावत येईसन गळामा मिठी घाली, व त्याना मुका लिधा । मंग आंडोर त्याले बोलना, आभायना-विरूद तुना समोर मी मोठ पाप के म्हणून आते-पाईन मी तुना आंडोर शे अस बोलन खर नाहीं । त्या-वर आपले चाकर माणूसले सांग, चांगला भगा आणिसन याना आंग-मभार घाल । त्यान हात-मभार मुंदी व पायमा जुत घाल । मंग देखीसन खुशाल होसू । हौ मना आंडोर मरी गयता तो फिरीसन जीवत जाया । हेँ देखीसन त्याला मोठा आनंद जाया ॥

तधय त्याना मोठा आंडोर खेतमा होता । त्यान घर-पान येईसन वाजत नाचत ऐक । तधय एक मानुसले सोध, है काय शे । मंग त्याने सांग, तुना धाकला भाऊ येल शे । आणि तुना बापले सुखरूप येईसन मिळना म्हणून त्याले मोठा आनंद जाया । तधय तो मोठा रागमा येईसन घरमा जायना । त्या वखत त्याना बाप त्यानी समजुत घाली लागना । त्या वखत तो बापले म्हणूँ लागना कीं देख, मी ईतला वरीस जाया चाकरी करस आनी तुन साँगन कधीं मोड नाहीं । असा असीसन मना सोबती बरोबर माले फोतर-बी दिन नाई । ज्या आंडोरनी तुना समदा पैसा रंडीबाजी-मभार खर्ची टाका, आन तो ऊना म्हणीसन मोठ जीवन खावन के । बाप त्याले बोलना कीं, तूँ मा-पान शे आणि मनपान जे शे ते बी समद तुन शे । पन हौ तुना भाऊ ग्या होता तो माले येईसन मिळणा म्हून जो माले आनंद जाया तो बरोबर शे ॥

[No. 68.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SO-CALLED KUN⁴BĀŪ DIALECT.

(DISTRICT KHANDESH.)

TRANSLITERATION AND TRANSLATION.

Kōnā-ēkā mānūs-lē dōn āṇḍōr hōta. Tyā-majār^alā dhāk^alā āṇḍōr
A-certain man-to two sons were. Them-in-from the-younger son
 bāp-lē mhaṇas, 'bābā, āp^alē ghar-mā jō paisā hōi wa ma-ni
the-father-to said, 'father, our-own house-in what money may-be and my
 hissā-lē jē yēi tē mā-lē dē.' Maṅg tyā-nī jē ghar-mā hōta
share-to which may-come that me-to give.' Then him-by what house-in was
 tē tyā-lē didha. Maṅg thōḍā din-mā dhāk^alā āṇḍōr sam^ada jamā
that him-to was-given. Then a-few days-in the-younger son all together
 karūn lāmb dēs-mā gyā. Āṇi tyā gāw-mā jāi-san āp^anā-jōḍē
having-done a-far country-in went. And that village-in having-gone of-himself-with
 jē hōta tē sāra chain^abāji-mā kharchī tāka. Maṅg tyā
what was that all luxurious-living-in having-spent was-thrown. Then that
 dēs-mā mōṭhi ākhāḍī paḍ^anī; tyā-muyē tyā-nā mōṭhā hāl jāyāt.
country-in a-great famine fell; that-owing-to his great distress became.
 Tadhay tō tyā dēs-majhārīl mānūs-pān jyāi-san rāhinā. Maṅg tyā
Then he that country-in-from a-man-near having-gone remained. Then that
 mānūs-nē āp^anā khēt-majhār ḍuk^arē chārā-lē dhāḍa. Tadhaḷ ḍuk^arē jī
man-by his-own field-in swine to-graze it-was-sent. Then the-swine which
 sāl khāt hōta tyā-war āpan pōṭ bhar^awa asa tyā-lē waṭ^ana.
husks eating were that-upon him-by belly should-be-filled so him-to it-occurred.
 Maṅg tyā-lē kōṇī kāhī didha nāhī. Maṅgē tō sud-war yīūn
Then him-to by-any-one anything was-given not. Then he senses-on having-come
 bōl^anā, 'ma-nā bāp-pān jyā chākar sētas tyās-lē pōṭ-bhar bhākar mīlas.
said, 'my father-near what servants are them-to belly-full bread is-obtained.
 Āṇi mā-lē khāwā-lē-bī mīlat nāhī. Mī ma-nā bāp-pān jāi-san tyā-lē
And me-to to-eat-even obtained not-is. I my father-to having-gone him-to
 sāṅg^asū kī, "mī ābhāy-nā-virūd wa tu-nā samōr pāp kyē.
will-say that, "by-me heaven-of-against and thee-of before sin was-done.
 Ātē-pāin mī tū-nā āṇḍōr sē asa nāhī. Tū-pān jasē chākar sētas tasē
Henceforth I thy son am so is-not. Thee-near as servants are so
 mālē-bī ṭhēw." Maṅg uṭhī-san bāp-kadē gyā. Tawhay tō dūr sē
me-to-also keep." Then having-arisen father-to he-went. Then he afar is

it^aka dēkhī-san tyā-lē phār wāit wāit^ana. Maṅg tō dhāwat yēi-san
this-much having-seen him-to very bad was-felt. Then he running having-come
 galā-mā mīthī ghālī, wa tyā-nā mukā lidhā. Maṅg āṇḍōr tyā-lē
the-neck-in embracing was-put, and his kiss was-taken. Then the-son him-to
 bōl^anā, 'ābhāy-nā-virūd tu-nā-samōr mī mōṭha pāp kyē; mhaṇūn
said, 'the-heaven-of-against of-thee-before by-me great sin was-done; therefore
 ātē-pāin mī tu-nā āṇḍōr sē asa bōl^ana khara nāhī.' Tyā-war āp^alē
henceforth I thy son am so to-speak true is-not.' That-upon his-own
 chākar-māṇūs-lē sānga, 'chāṅg^alā jhagā āṇi-san yā-nā āṅg-majhār
servants-men-to it-was-told, 'good a-robe having-brought this-of on-the-person
 ghāl. Tyā-na hāt-majhār mundī wa pāy-mā juta ghāl. Maṅg dēkhī-san khuṣāl
put. His hand-in a-ring and feet-in shoes put. Then having-seen happy
 hōsū. Hau ma-nā āṇḍōr marī gay-tā tō phirī-san jīwat jāyā.
we-will-be. This my son having-died gone-was he again alive became.'
 Hē dēkhī-san tyā-lā mōṭhā ānand jāyā.
This having-seen him-to great joy became.

Tadhay tyā-nā mōṭhā āṇḍōr khēt-mā hōtā, tyā-na ghar-pān yēi-san
At-that-time his elder son field-in[]] was, him-by house-near having-come
 wājat nāchat aika. Tadhay ek mānus-lē sōdha, 'hai kāy sē?'
music dancing was-heard. Then one man-to it-was-asked, 'this what is?'
 Maṅg tyā-nē sānga, 'tu-nā dhāk^alā bhāū yēl sē. Āṇi tu-nā bāp-lē
Then him-by it-was-told, 'thy younger brother come is. And thy father-to
 sukh^arūp yēi-san mīl^anā mhaṇūn tyā-lē mōṭhā ānand jāyā.' Tadhay
safe having-come was-obtained therefore him-to great joy became.' Then
 tō mōṭhā rāg-mā yēi-san ghar-mā jāy-nā, Tyā-wakhat tyā-nā bāp
he great anger-in having-come house-in would-not-go. At-that-time his father
 tyā-nī sam^ajut ghālī lāg^anā. Tyā-wakhat tō bāp-lē mhaṇū lāg^anā kī,
his persuasion to-put began. At-that-time he the-father-to to-say began that,
 'dēkh, mī it^alā warīs jāyā chāk^arī[]] karas āṇi tu-na sāṅg^ana kadhī
'see, I so-many years became service am-doing and thy order ever
 mōḍa nāhī. Asā asī-san ma-nā sōb^atī-barōbar mā-lē phōtar-bī dina
was-broken not. Such having-been my friends-with me-to a-lamb-even was-given
 nāhī. Jyā āṇḍōr-nī tu-nā sam^adā paisā raṇḍī-bājī-majhār kharchī ṭākā.
not. Which son-by thy all money harlotry-in having-spent was-thrown
 ān tō ūnā mhaṇī-san mōṭha jēwan khāwan kyē.' Bāp tyā-lē
and he came therefore great a-feast eating is-made.' The-father him-to
 bōl^anā kī, 'tū mā-pān sē āṇi ma-na-pān jē sē tē-bī sam^ada tu-na
said that, 'thou me-near art and me-with what is that-too all thine
 sē. Pan hau tu-nā bhāū gyā hōtā, tō mā-lē yēi-san mīl^anā, mhūn
is. But this thy brother gone was, he me-to having-come was-obtained, therefore
 jō mā-lē ānand jāyā tō barōbar sē.
what me-to joy became that proper is.'

DĀNGĪ.

The Dangs State, on the western frontier of Khandesh, had, in 1891, a population of 32,900 souls, 31,700 of whom were stated to speak Dāngī. Specimens have been forwarded in that dialect, and one of them, a version of the Parable of the Prodigal Son, will be found below.

The so-called Dāngī is almost identical with the current language of Khandesh.

There is a tendency to pronounce an *a* as an *o*. Thus *bās*, a father, is pronounced as *bōs*, or rather as *bās*, with the same vowel as that occurring in English 'all', but pronounced through the nose. Similarly *pal*, to run, is pronounced *pāl*.

The cerebral *n* is very irregularly used. Thus we find *ānā* and *āṇā*, he came; *lāg^anā* and *lāg^aṇā*, he began. The pronunciation is probably always that of a dental *n*.

The inflexion of nouns and pronouns is the same as in Khāndēśī. Only the ablative suffix is *tīn* and not *thī* or *tī*; thus, *dur-tīn*, from a distance.

'I' is *mā* and *mī*; 'we' *āmhī* and *āpan*; 'you' *tumhī*, and so on. *Jī*, which, is apparently used for all genders. Thus, *jī wātā*, which share; *jī-kāhī*, what-ever. The neuter gender is, on the whole, very seldom used. We find neuter forms such as *sag^ala*, all, but usually the masculine, and sometimes also the feminine, is used instead. Thus, *mōṭhā pāp*, a great sin; *asī tē-nā man-mā wanā*, such a thing entered his mind.

The verb substantive has the same form as in Khāndēśī; thus, *tō sē*, he is. Sometimes, however, *āhā* or *ha* is used instead.

The inflexion of verbs does not call for any remarks. We may only note the Marāṭhī form *jāñ*, I shall go; but *mhaṇ^asū*, I shall say; infinitives such as *mhanu-lā*, in order to say, etc.

The vocabulary is, to some extent, different from that of Khāndēśī. Compare *bās*, a father; *gōhō*, a man, and so on.

The specimen which follows is not very correct. It is, however, sufficient to show how closely Dāngī agrees with ordinary Khāndēśī.

[No. 69.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDĒŚĪ.

SO-CALLED DĀNGĪ DIALECT.

(THE DANGS STATE.)

कोणता-येक गोहाला दोन पोंसा ज़तात । त्याहून लाहाना पोंसा बाँसला म्हणु लागना, बा, जी आपली आमदानीना वाटा देणा ज़वा तो माला दे । मंग बाँसने त्यासला आपली आमदानी वाटी दीधी । मंग थोडाच दीवसमा लाहाना पोंसा आपली वाटानी आमदानी सगळी गोळा-करीसनी येखांदी मुलख-वर निंधी गया । तठे उधाळपणा-खाल वागना, व आपनी आमदानी सगळी पण कुल उडवी टाकी । त्या-पासन सगळ खर्ची गया । मंग त्या मुलख-वर मोठा काळ पडा त्या-पासीन त्याला मोठी येला पडी । मंग तो त्या मुलख-मा येक गोहो-पान जाई रह्यीना । त्या गोहोनी त्याले आपना डुकरा चारला खेतमा लावा । तठ डुकरा जी काही

खात त खाईसन पेट भरवा असी तेनी मनमा वना ; व कोनी काही त्याले दीधा नही । मंग तो सुद-वर आणा, व मनमा म्हणाले लागा, मना बाँसना घर मोलकरी गोहोसले कशा पोठ-भर भा-करी मीळतीस, व मा ते भुक्वा मरस । मा आता मना बाँसना घर जाईन, व त्याले म्हणसु अरे मना बाँस, मी देवना समोर व तुना समोर मोठा पाप कया ; मा तुना पोंसा काँई नई । पण माले तुना येखांदा मजुरकरा-सारखा राख । असा मनमा ईचार करीसनी बाँस-कडे गया । तवढा-मभार तो दुरतीन देखताच बाँसला मया आनी आनी त्यानी जाईसनी पोंसाना गळाला बीलगी पडा, व त्याना गुरळा लीधा । तवळ तो पोंसा म्हनुला लागणा, बाँस, मा देवना समोर व तुना समोर मोठा पाप करना । आता मा तुना पोंसा नही । मंग बाँसनी आपना येक कमाराला सांगा की, घरमा काँई कांडा कोंडा ज्वा तर त्याला खावाला दे । व हातमा येखांदी सुदी व पायमा पायतन ज्वा तो घाली दे । मंग आपण मजा कर । हाज मना पोंसा मरी गयेल व फीरसनी जीवत जाया व दवडेल तो सापडना । तवळ मजा कर बी लगनात ॥

तवळ तेना वडील पोंसा खेतमा ज्वाता । तो घर-कडे येवाले लागा तदळ त्याले काँई वाजा व नाच ऐकु आना । तदळ मजुरकर-पयकी येक जणला तो इचार बी लगणा, हाई गमंत कसानी ह । तवळ मजुरकरनी त्याळे सांगा की तुना भाज वना-ह आनी ती बाँसला सुखे-सनमाने येई मीळना म्हनीसनी बाँसनी मोठी जेवनावळ कई । तवळ तो रागी भरना व घरमा काँई जाई-ना । मंग तेना बाँस त्याले बाहेर येईसनी समजावाले लागा । पन त्याने बाँसला सांगा की, मी इतला दीवस तुनी चाकरी करीसनी तु सांगिल तस्या ऐका कधी तुना सबद मोडा नही । माले मना सेजास-बरोबर कधी सलगी कर दीधी नही । आनी त्यानी तुनी सगळी दौलत कळवांतीना घर नासी टाकी, तो हा तुना पोंसा वना तवल त्यासाठी मोठी जेवनावळ कई । तवळ बाँस त्याला म्हणु लागा की, तु मना-जवळ नेहमी ज्वातास, व हाई सगळी आमदानी तुनीच से । पन आपन सगळा मीळसनी मजा कर । कारण हाज तुना भाज मरी गयेल तो फीरीसनी जीवत जाया व दवडेल तो साँपडना ।

[No. 69.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDĒŚĪ.

SO-CALLED DĀNGĪ DIALECT.

(THE DANGS STATE.)

TRANSLITERATION AND TRANSLATION.

Kōṇ^atā-yēk gōhā-lā dōn pōsā whatāt. Tyā-hūn lāhānā pōsā bās-lā
A-certain man-to two sons were. Them-from the-younger son father-to
 mhaṇu lāg^anā, 'bā, jī āp^ali ām^adānī-nā wātā dēnā whawā tō
to-say began, 'father, which my-own property-of share to-be-given might-be that
 mā-lā dē.' Maṅg bās-nē tyās-lā āp^ali ām^adānī
me-to you-give.' Then the-father-by them-to his-own property
 wātī dīdhī Maṅg thōḍā-ch dīwas-mā lāhānā pōsā āp^ali
having-divided was-given. Then few days-in the-younger son his-own
 wātā-nī ām^adānī sag^ali gōlā-karī-s^anī yēkhāndī mulakh-war niṅghī
share-of property all together-made-having a-certain country-to having-gone
 gayā. Taṭhē udhāl^apaṇā-khāl wāg^anā, wa āp^anī ām^adānī sag^ali paṇ kul
went. There riotousness-with he-behaved, and his-own property all wealth all
 ud^avī ṭākī. Tyā-pās-na sag^ala kharchī-gayā. Maṅg tyā
having-squandered was-thrown. him-near-of all was-spent. Then that
 mulakh-war mōṭhā kāl paḍā. Tyā-pāsina tyā-lā mōṭhī yēlā paḍī. Maṅg
country-in great famine fell. Therefore him-to great difficulty fell. Then
 tō tyā mulakh-mā yēk gōhō-pān jāi rahinā. Tyā gōhō-nī
he that country-in one man-to having-gone lived. That man-by
 tyā-lē āp^anā ḍuk^arā chāru-lā khēt-mā lāwā. Taṭha ḍuk^arā jī
him-to his-own swine to-feed into-field he-was-applied. There the-swine which
 kāhī khāt tē khāi-san pēt bhar^awā asī tē-nī man-mā wanā
something ate that having-eaten belly should-be-filled so his mind-in came;
 wa kōnī kāhī tyā-lē dīdhā nahī. Maṅg tō sud-war āṇā, wa
and by-any-one anything him-to was-given not. Then he senses-on came, and
 man-mā mhaṇā-lē lāgā, ma-nā bās-nā ghar mōl^akarī gōhōs-lē kaśā
mind-in to-say began, my father's in-house servants people-to how
 pōṭh-bhar bhāk^arī mīl^atī-sa; wa mā tē bhukyā maras. Mā ātā ma-nā
belly-full bread obtained-is; and I then with-hunger die. I now my
 bās-nā ghar jāin wa tyā-lē mhaṇ^asu, "arē ma-nā bās, mī Dēw-nā
father-of house shall-go and him-to will-say, "O my father, by-me God-of
 samōr wa tu-nā samōr mōṭhā pāp kayā, mā tu-nā pōsā kāi nāi.
before and of-thee before great sin was-made, I thy son any-how am-not.

Pan mā-lē tu-nā yēkhāndā majur^akarā-sār^akhā rākh.”’ Asā man-mā ichyār
But me-to thy some-one servant-like keep.”’ So in-mind thought
 karī-s^anī bās-kaḍē gayā. Taw^adhā-majhār tō dur-tin dēkh^atā-ch
having-made father-to he-went. In-the-meanwhile him from-a-distance seeing-only
 bās-lā mayā ānī, ānī tyā-nī jāi-s^anī pōsā-nā gaḷā-lā bil^agī
father-to pity came, and him-by having-gone son-of the-neck-to having-adhered
 paḍā, wa tyā-nā gur^alā lidhā. Tawaḷ tō pōsā mhanu-la lāg^anā, ‘bās,
fell, and his a-kiss was-taken. Then that son to-say began, ‘father,
 mā Dēw-nā samōr wa tu-nā samōr mōṭhā pāp kar^anā. Ātā mā tu-nā pōsā
I God-of before and of-thee before great sin made. Now I thy son
 nahi.’ Maṅg bās-nī āp^anā yēk kamārā-lā sāngā kī, ‘ghar-mā
am-not.’ Then the-father-by his-own one servant-to it-was-told that, ‘house-in
 kāi-kāṇḍā-kōṇḍā whawā tar tyā-lā khāwā-lā dē; wa hāt-mā yēkhāndī
something if-there-be then him-to to-eat give; and the-hand-in one
 mudī wa pāy-mā pāy^atan whawā tō ghālī dē, maṅg āpaṇ
ring and the-feet-in shoes if-there-be that having-put-on give, then we
 majā karu. Hāū ma-nā pōsā mari gayēl, wa phir-s^anī jīwat
merriment shall-make. This my son dead had-gone, and again alive
 jāyā; wa daw^aḍēl, tō sāpaḍ^anā.’ Tawaḷ majā karu bī lag^anāt.
became; and had-been-lost, he is-found.’ Then merriment to-make also began.

Tawaḷ tē-nā waḍil pōsā khēt-mā whatā. Tō ghar-kaḍē yēwā-lē lāgā
At-that-time his elder son field-in was. He house-to to-come began
 tadaḷ tyā-lē kāi wājā wa nāch aiku ānā. Tadaḷ majur^akar-
then him-to something music and dancing to-hear came. Then the-servants-
 pay^akī yēk jaṇ-lā tō ichāru-bī lag^anā, ‘hāi . gamant kasā-nī ha?’
from-among one man-to he to-ask-also began, ‘this display-of-joy what-of is?’
 Tawaḷ majur^akar-nī tyā-lē sāngā kī, ‘tu-nā bhāū wanā-ha; ānī tō
Then the-servant-by him-to it-was-told that, ‘thy brother come-is; and he
 bās-lā sukhē-san^amānē yēi mīl^anā mhanī-s^anī bās-nī mōṭhī jēw^anāwaḷ
father-to safe-and-sound having-come met therefore father-by great a-feast
 kaī.’ Tawaḷ tō rāgē bhar^anā wa ghar-mā kāi jāi-nā.
was-made.’ Then he with-anger was-filled and house-in in-any-way would-not-go.
 Maṅg tē-nā bās tyā-lē bāhēr yēi-s^anī sam^ajāwā-lē lāgā. Pan tyā-nē
Then his father him-to out having-come to-entreat began. But him-by
 bās-lā sāngā kī, ‘mī it^alā diwas tu-nī chāk^ari karī-s^anī tu
father-to it-was-told that, ‘I so-many days thy service having-made (by)-thee
 sāngēl tasyā aikā, kadhī tu-nā sabad mōḍā nahī; mā-lē
it-had-been-told so it-was-heard, ever thy word was-broken not; me-to
 ma-nā sējās-barōbar kadhī sal^agī karu dīdhī nahī; ānī tyā-nī tu-nī
my friends-with ever friendship to-make was-given not; and him-by thy
 sag^ali daulat kaḷ^awāntī-nā ghar nāsī tākī tō hā tu-nā
all property harlots-of (in-)house having-wasted was-thrown that this thy

pōsā wanā tawaḷ tyāsāṭhī mōṭhī jēw^anāwaḷ kaī.' Tawaḷ bās tyā-lā
son came then him-for great a-feast is-made.' Then the-father him-to
 mhaṇu lāgā, kī, 'tu ma-nā-jawaḷ nēh^amī whatās wa hāi sag^aḷī ām^adānī
to-say began, that, 'thou me-of-near always wast and this whole property
 tu-nī-ch sē, pan āpan sag^aḷā mīlas^anī majā karu; kāraṇ
thine-alone is, but we all having-met-together merry let-us-make; because
 hāū tu-nā bhāū marī gayēl, tō phirī-s^anī jīwat jāyā; wa
this thy brother having-died had-gone, he again alive became; and
 daw^adēl, tō sāpad^anā.'
had-been-lost, he is-found.'

RANGĀRĪ.

The Raṅgārīs or dyers of Berar speak a dialect which is related to Khāndēśī. The dialect is not uniform, but differs slightly in the various districts. Some Raṅgārīs have also abandoned their old speech and adopted the Marāṭhī used by their neighbours. Thus the specimens received from Ellichpur were written in Kōshṭī, a form of that language. It is, however, possible that some of the 250 speakers returned from that district use the same dialect as the Raṅgārīs of Akola, and the Ellichpur figures have therefore been added to the estimated number of speakers in the other districts.

The revised figures for Raṅgārī are as follows :—

Akola	2,700
Ellichpur	250
Buldana	680
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TOTAL	3,630
	<hr/>

Two specimens of Raṅgārī will be found below. The first is a version of the Parable of the Prodigal Son received from Akola, and the second the beginning of a similar version forwarded from the Melkapur Taluka of District Buldana. The latter is not correct, and in some minor points it presents forms which differ from those used in the Akola specimen. The difference is, however, not important, and it is, therefore, possible to deal with both specimens conjointly.

Pronunciation.—The pronunciation is mainly the same as in the Marāṭhī of Berar. Thus we find *ḍōḷō* and *ḍōyō*, an eye; *īs* and *vīs*, twenty, etc. The palatals are transliterated *ch*, *j*, etc. It is, however, probable that they are really pronounced *ts*, *dz*, etc., as in Marāṭhī.

Nouns.—The inflexion of nouns is mainly the same as in Gujarātī. Strong masculine bases end in *ō*, plural *ā*; strong feminine bases in *ī*, plural *yā*; and strong neuter bases in *u*. No instance is available of the plural of a strong neuter noun. Thus, *pōr^agō*, son; *pōr^agā*, sons; *pōr^agī*, daughter; *pōr^agyā*, daughters; *sōnu*, gold. A suffix *hān* or *hun* (as in Mālvi) is sometimes added in the plural; thus, *mōl^akarī-hun-nā*, to the labourers; *chāk^rrō-hān-nā*, to the servants. Compare the honorific pronoun *tē-hān*, he, in the second specimen. The Gujarātī plural suffix *ō* in *chāk^rrō-hān-nā* also occurs in *bāp-ō-nō*, to fathers.

The usual case-suffixes are, dative *nō*, *na*; case of the agent *nē*, *na*, *n*; ablative *tī*, *tē*; genitive *nō*, *nī*, *nu*; locative *mā*, *mō*. Thus, *bāp-nō*, *bāp-na*, to the father; *bāp-nē*, by the father; *bāp-nā pās-tī*, from the father; *mānus-nō*, of a man; *ghar-mā*, in the house; *pāy-mō*, on the feet.

Pronouns.—The following are the personal pronouns :—

<i>mī</i> , I	<i>tū</i> , thou	<i>tē</i> , he.
<i>ma-na</i> , me	<i>tu-na</i> , thee	<i>tēnē</i> , <i>tē-na</i> , him.
<i>mā-rō</i> , my	<i>tā-rō</i> , thy	<i>tē-nō</i> , his.
<i>ām hī</i> , we	<i>tum hī</i> , you	<i>tē</i> , they.
<i>āmārō</i> , our	<i>tumārō</i> , your	<i>tē-nō</i> , their.

Other forms are *myā*, by me ; *tē-na*, by him ; *tamayē* (sic.), to him ; *tē-hun-na*, to them. 'Who ?' is *kōn*, and 'what ?' is *kāy*.

Verbs.—The present tense of the verb substantive is *sa* or *sē* in all persons and numbers. The corresponding past tense is *hōtō*, fem. *hōtī*, neut. *hōtu*. The plural is *hōtā* or *hōtē*, etc.

The present tense of finite verbs ends in *s*. Thus, from *mār^anu*, to strike, we find,—

Sing. 1. <i>mārus</i>	Plur. 1. <i>mārus</i>
2. <i>māras</i>	2. <i>māras</i> , <i>mārōs</i>
3. <i>māras</i>	3. <i>māras</i>

The form *mārus*, I strike, is perhaps a honorific plural. Forms such as *rahēs* and *rahīs*, I am, are used as well.

The suffix of the past tense is *ī* or *ē*. Thus, *gayē*, I, thou, or he, went ; *gayā*, we, you, or they, went ; *myā karē*, or *karī*, I did. We also find forms such as *gaē-n*, he went ; *padē-l*, it fell. Compare Khāndēśī.

A perfect and a pluperfect are formed from the past ; thus, *sāp^aḍē-s*, he has been found ; *gayē-tō*, I had gone.

The future of *mār^anu*, to strike, is inflected as follows :—

Sing. 1. <i>mārīs</i>	Plur. 1. <i>mārūs</i> , <i>mār^asū</i>
2. <i>mārīs</i>	2. <i>mār^asō</i>
3. <i>mār^aśī</i>	3. <i>mār^aśī</i>

The imperative is formed as in Gujarātī. Thus, *mār*, strike ; *bas-ō*, sit ye.

Conjunctive participles are formed by adding the suffixes *ī* (*ē*), *īn*, or *ī-san*. Thus, *wāṭī*, having divided ; *jāīn*, having gone ; *uthī-san*, having arisen.

For further details the specimens which follow should be consulted.

[No. 70.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDĒŚĪ.

SPECIMEN I.

RANGARĪ DIALECT.

(DISTRICT AKOLA.)

कोन एक मानुसन दोन बेटा होता । तेमा धाकटो बापन म्हने, बापो, जे जिन्दगीनो वाटो मना आवानु ते द । मग तेन तेहुनन पैसो वाटी दिधो । मंगन थोडका दिवसमा धाकटो बेटो सर्वो जमाकरीन दूर मुलुकमा गये । आनि तथ उधकपनान वागीन अपनी संपति उडाई । मग तेन अवधु खर्चा-वरी ते देसमा मोठी दुकाल पडे । ते-मुळे तेन अडचन पडवा लागी । तन्हा ते ते देसमा एक ग्रहस्थना याहान जाईन रहे । तेन तर तेन डुकरा चारवान आपना शेतमा धाडी । तन्हा डुकरा जे साल्ला खाता होता तेन-वर तेन आपली पोटा भरन असु तेन वाटी । आनि कोन तेन काही दिधु नही । मंगन ते सुधमा आईन म्हने, मारा बापना किती मोलकरीहुनना भरपूर भाकरो स । आनि मी भुकतीन मरेस । मी उठीन आपली बापना कडे जाईस, व तेनो म्हनीस, हे बापो, म्या देवना विरुध व तारो सोमोर पाप करीस ।

आज-पासतिन तारो बेटो मनवान जोगतो नहि, आपनो एक मोलकरी सारखु मन ठेव । नंतर ते उठीन आपना बाप-कडे गये । तज्हा ते लंबी स इतकमा तेनो बाप तेन देखीन कर-वळे, आनि तेन धाईन तेना गलामा मिठी घाली, व तेन सुको लेधु । मग बेटो तेनो म्हने, बापो, देवना विरुध अन तारा सामने म्या पाप करीस । आनि आज-पासतिन तारो बेटो मनवान मी योग्य नहि । पन बापन आपना चाकरोहानना सांगी, उत्तम भगो आणीन तेन घालो, आणि तेजा हातमा मुन्दी व पायमो जोडो घालो । मग आपन खाईन पिईन हरीक करूस । काकी हे मारो बेटो मरे होतो, ते फिरीन जीतो होये ; व हरपे होतो, ते सापडेस । तज्हा ते सर्वा आनंद करवा लाग्या ।

ते वेळे तेनो मोठो बेटो शेतमा होतो । मग ते आईन घर-पास आया-वर तेन बाजो व नाच पाहे । तज्हा चाकर-मातीन एकन बलाईन तेन विचारी, हे काय स । तमये तेन सांगी कीं तारो भाई आये स, आनि तारा बापनो ते खुशाल मिले, तेना-वरी तेन मोठी पंगत करी । तज्हा ते राग भरीन आतमा जायना । येना-वरी तेनो बाप बाहेर आईन तेन समजायन लागी । परंतु तेन बापन उत्तर देधु कीं, देखो, मी इतके वरीस तारी चाकरी करेस । आनि तारी आज्ञा म्यां कधी ही मोडी नहि । तरी म्या आपना गडीहुनना संग चयेन करवानी म्हनीन मन तुन कदी शेलीनु पिलू देधु नहि । आनि जेन तारी संपत्ति किजबन-संग खाईन टाकी ते हे तारो बेटो आयिस तज्हा तुन तेना साठ मोठी जवनाळ करीस । तज्हा तेन मनी, बेटा तू सदाई मारा संग स आणि मारी माल मलामत तारीच स । परंतु हरीक व आनंद करनु हे वरु होतु । कारण कीं हे तारो भाई मरे होतो ते फिरीन जितो होयेस व हरपे होतो ते सापडेस ॥

SPECIMEN I.

RAṄGĀRĪ DIALECT.

(DISTRICT AKOLA.)

TRANSLITERATION AND TRANSLATION.

Kōn ēk mānus-na dōn bētā hōtā. Tē-mā dhāk^otō bāp-na mhanē,
Certain one man-to two sons were. Them-in the-younger father-to said,
 ‘bāpō, jē jind^ogī-nō wātō ma-nā āwānu tē da.’ Mag tē-na tē-hun-na
‘father, what property-of share me-to to-come that give.’ Then him-by to-them
 paisō wāṭī didhō. Maṅgan thōḍ^okā diwas-mā dhāk^otō bētō
wealth having-divided was-given. Then a-few days-in the-younger son
 sarwō jamā-karīn dūr muluk-mā gayē. Āni tatha udhaḷ^opanān
all together-having-made a-far into-country went. And there extravagance-with
 wāḡin ap^onī sampatti uḍāi. Mag tē-na aw^oghu
having-behaved his-own wealth was-squandered. Then him-by all
 kharchā-warī tē dēs-mā mōṭhō dukāl paḍē. Tē-mulē tē-na aḍ^ochan
being-spent-on that country-in great famine fell. That-owing-to him-to difficulty
 paḍ^owā lāḡī. Tawhā tē tē dēs-mā ēk grahastha-nā yāhān jāin
to-fall began. Then he that country-in one gentleman-of near having-gone
 rahē. Tē-na tar tē-na ḍukkarā chār^owān āp^onā sēt-mā dhāḍī. Tawhā
lived. Him-by also him, pigs to-feed his-own field-into was-sent. Then
 ḍukkarā jē sālṭā khātā hōtā tēna-war tē-na āp^olō pōṭ bharan
swine which husks eating were that-upon him-by his-own belly should-be-filled
 asu tē-na wāṭī. Āni kōn tē-na kāhī didhu nahī. Maṅgan
so him-to it-occurred. And by-any-one him-to anything was-given not. Then
 tē sudh-mā āin mhanē, ‘mārā bāp-nā kitī mōl^okarī-hun-nā
he senses-on having-come said, ‘my father-from how-many servants-to
 bhar-pūr bhāk^orō sa. Āni mī bhuk-tin marēs. Mī uṭhīn āp^olō
enough bread is. And I hunger-from am-dying. I having-arisen my-own
 bāp-nā-kaḍē jāis, wa tē-nō mhanīs, “hē bāpō, myā Dēw-nā virudh
father-of-near will-go, and him-to-also shall-say, “O father, by-me God-of against
 wa tārō sōmōr pāp karīs; āj-pās-tin tārō bētō man^owān jōḡ^otō nahi,
and of-thee before sin is-made; to-day-from thy son to-be-called fit am-not,
 āp^onō ēk mōl^okarī sār^okhu ma-na ṭhēw.”’ Nantar tē uṭhīn āp^onā
thy-own one servant like me-to keep.”’ Then he having-arisen his-own
 bāp-kaḍē gayē. Tawhā tē lambō sa itak-mā tē-nō bāp tē-na dēkhīn
father-to went. Then he far is mean-while his father him having-seen
 kar^owaḷē, āni tē-na dhāin tē-nā galā-mā miṭhī ghālī wa
is-moved, and him-by having-run him-of on-the-neck embracing was-put and

tē-na mukō lēdhu. Mag bēṭō tē-nō mhanē, 'bāpō, Dēw-nā virudh
him-by a-kiss was-taken. Then the-son him-to said, 'father, God-of against
 an tārā sām^{nē} myā pāp karīs. Āni āj-pās-tin tārō bēṭō man^{wān}
and of-thee before by-me sin was-made. And to-day-from thy son to-be-called
 mī yōgya nahi.' Pan bāp-na āp^{nā} chāk^{rō}-hān-nā sāngī, "uttam
I fit am-not.' But the-father-by his-own servants-to it-was-told, "excellent
 jhagō āṇin tē-na ghālō; āṇi tē-nā hāt-mā mundī, wa pāy-mō
robe having-brought him-to put; and of-him hand-on a-ring, and foot-on
 jōḍō ghālō. Mag āpan khāin piin harik karūs. Kā-kī,
a-shoe put. Then we having-eaten having-drunk rejoicing shall-make. For,
 hē mārō bēṭō marē hōtō, tē phirīn jītō hōyē; wa har^{pē} hōtō, tē
this my son dead was, he again alive became; and lost was, he
 sāp^{dēs}.' Tawhā tē sarwā ānand kar^{wā} lāgyā.
is-found.' Then they all joy to-make began.

Tē-vēlē tē-nō mōṭhō bēṭō sēt-mā hōtō. Mag tē āin
At-that-time his elder son field-in was. Then he having-come
 ghar-pās āyā-war tē-na bājō wa nāch pāhē. Tawhā
house-near having-come-on him-by music and dancing was-seen. Then
 chākar-mā-tin ēk-na balāin tēna vichārī, 'hē kāy sa?'
servants-in-from one-to having-called him-to it-was-asked, 'this what is?'
 Tamayē tē-na sāngī kī, 'tārō bhāi āyē sa, āni tārā bāp-nō tē
To-him him-by it-was-told that, 'thy brother come is, and thy father-to he
 khuśāl milē tēnā-warī tē-na mōṭhī paṅgat karī.' Tawhā tē rāg-bharīn
safe was-got therefore him-by great a-feast was-made.' Then he becoming-angry
 āt-mā jāy-nā. Yēnā-warī tē-nō bāp bāhēr āin tē-na sam^{jāyan}
inside would-not-go. This-for his father out having-come him to-entreat
 lāgī. Parantu tē-na bāp-na uttar dēdhu kī, 'dēkhō, mī it^{kē}
began. But him-by father-to reply was-given that, 'see, I so-many
 warīs tāri chāk^{rī} karēs, āni tāri ādnyā myā^ā kadhi-hī mōḍī nahi; tāri
years thy service do, and thy order by-me ever was-broken not; still
 myā āp^{nā} gaḍī-hun-na-saṅga chayēn kar^{wānī} mhanīn ma-na
by-me my-own friends-of-with merriment should-be-made having-said me-to
 tu-na kadī śēli-nu pilu dēdhu nahi. Āni jē-na tāri sampatti
thee-by ever she-goat-of young-one was-given not. And whom-by thy property
 kij^{ban}-saṅg khāin ṭākī tē hē tārō bēṭō āyēs, tawhā tu-na
harlots-with having-eaten was-thrown that this thy son come-is, then thee-by
 tē-nā sāṭha mōṭhī jaw^{nāl} karīs.' Tawhā tē-na manī, 'bēṭā, tū sadāi
him-of for great a-feast made-is.' Then him-by it-was-said, 'son, thou always
 mārā saṅg sa, āni mārī māl-malāmat tāri-ch sa. Parantu harik wa
of-me with art, and my property thine-alone is. But merriment and
 ānand kar^{nu} hē waru hōtu; kāraṇ kī hē tārō bhāi marē hōtō, tē
joy to-make this better was; because that this thy brother dead was, he
 phirīn jītō hōyēs; wa har^{pē} hōtō, tē sāp^{dēs}.
again alive become-is; and lost was, he is-found.'

[No. 71.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SPECIMEN II.

RĀNGĀRĪ DIALECT.

(DISTRICT BULDANA.)

कोन एक दोन पोरगा होता । दोन जना-मनि लहानो बापनो म्हनस, बाबा, मारो हिस्सो द । म्हनून बापने जिनगी दोन्हीन वाटून दिली । थोडा दिवस ते लहानो आपली जिनगी लेईन दुसऱ्या गाव गएन । याती गए आपली जिनगी चनती उडाई । या रितिती पैसो खर्च होए मंग मोठो काय पडे । काय पडेल तेनाती मोठी खावानी पंचाईत पडी । मंगन दुसऱ्यान घर जाईन रहे । तेन डुकर' राखान ठेई । तेहान तेन डुकरन कोंडो खाईन हिस कोंडो देतो त खुषीन खादो असतो । पन तेन ते ही देदो नाही । येना-ती डोया उघडया तेन्हा आपुन म्हनेस । आपला बाप जवळ नौकर स तेना जवळ पैसा उरीन पुरसी । मी याहान उपासी मरी रहेस । त आताँ बापा-कडे जाईन म्हनूस बाबा देवना आणि तारो फार अपराध करे । मी तारी पोरगो असल्या-वर लेवानो दयो रहे नहि । तू आपलो मजूर सारखो वागाळ । असो विचार करीन आपला बाप-कडे आये । ते आवताना बापना दूर-ती देखे । तेन दया आई आपला पोरगाना गया-मा हात घाले व तेन सुको लेदी ॥

[No. 71.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SPECIMEN II.

RAṄGĀRĪ DIALECT.

(DISTRICT BULDANA.)

TRANSLITERATION AND TRANSLATION.

Kōn-ēk dōn pōr^agā hōtā. Dōn-janā-mani lahānō bāp-nō mhanas,
Certain two sons were. Two-men-among the-younger the-father-to said,
 'bābā, mārō hissō da.' Mhanūn bāp-nē jin^agī dōnhī-na
'father, my share give.' Therefore the-father-by property both-to
 wātūn dilī. Thōdā diwas tē lahānō āp^alī jin^agī
having-divided was-given. A-few days-in that younger his-own property
 lēin dus^aryā gāw gaēn. Yāti gaē āp^alī jin^agī
having-taken another to-town went. There having-gone his-own property
 chain-tī udāi. Yā riti-tī paisō kharch hōē, maṅg
pleasure-with was-wasted. This way-in money spent having-become, then
 mōṭhō kāy padē. Kāy padēl tēnā-tī mōṭhī khāwā-nī pañchāit
a-great famine fell. Famine had-fallen on-that-account great eating-of difficulty
 paḍī. Maṅgan dus^aryā-na ghar jāin rahē. Tē-na ḍukar rākhān
fell. Then another's house having-gone he-lived. Him-by swine to-feed
 ṭhēi. Tē-hān tē-na ḍukar-na kōṇḍō khāin hēsa kōṇḍō dētō
was-kept. He him-to swine-by husks having-eaten such husks if-had-given
 ta khushī-na khādō as^atō. Pan tē-na tē-hī dēdō nāhī.
then gladness-with eaten would-have-been. But him-to that-even was-given not.
 Yēnā-tī dōyā ughaḍ^ayā. Tēwhā āpun mhanēs, 'āp^alā bāp-jawaḷ
Therefore eyes were-opened. Then he(-himself) said, 'my-own father-near
 naukar sa, tē-nā-jawaḷ paisā urīn pur^asi. Mi yāhān
servants are, them-near money having-been-spared will-be-enough. I here
 upāsi marī-rahēs. Ta ātā bāpā-kaḍē jāin mhanūs, "bābā, Dēw-nā
hungry am-dying. So now father-to having-gone shall-say, "father, God-of
 āṇi tārō phār ap^arādh karē. Mi tārō pōr^agō as^alyā-war lēwā-nō dayō
and thy great fault I-did. I thy son being-on taking-of fit
 rahē nahi. Tū āp^alō majūr sār^akhō wāgāl." Asō wichār karīn
am not. Thou thy-own a-labourer like treat." So thought having-made
 āp^alā bāp-kaḍē āyē. Tē āw^atānā bāp-nā dūr-tī dēkhē, tē-na
his-own father-to came. He while-coming the-father-by far-from was-seen, him-to
 dayā āi, āp^alā pōr^agā-nā gayā-mā hāt ghālē wa tē-na mukō
pity came, his-own son-of on-the-neck hand was-put and him-to kiss
 lēdō.
was-taken.

STANDARD LIST OF WORDS AND

English.	Bhīlī (Mahikant̐ha).	Bhīlī (Edar).	Bāorī (Lahore).
1. One . . .	Ēk . . .	Ēk . . .	Ēk . . .
2. Two . . .	Bē . . .	Bē . . .	Bai . . .
3. Three . . .	Tēṇ, or taṇ . . .	Tan . . .	Trēn . . .
4. Four . . .	Syār, or śyar . . .	Syār . . .	Chār . . .
5. Five . . .	Pōs, pās . . .	Pōs . . .	Pāch . . .
6. Six . . .	Sō . . .	Sō . . .	Chhan . . .
7. Seven . . .	Hāt . . .	Hāt . . .	Khāt . . .
8. Eight . . .	Āṭh . . .	Āṭh . . .	Āṭh . . .
9. Nine . . .	Nōw, naw . . .	Nōw . . .	Nauw . . .
10. Ten . . .	Dōḥ, dah . . .	Dah, dōḥ . . .	Daukh . . .
11. Twenty . . .	Vih, vī . . .	Vih, vī . . .	Vikh . . .
12. Fifty . . .	Aḍhi vih; sālih nē dōḥ, pasāḥ.	Aḍhi dōḥ; sālih nē dōḥ . . .	Pañjah . . .
13. Hundred . . .	Hō, pōs vihū . . .	Hō . . .	Khan . . .
14. I . . .	Hū . . .	Hū . . .	Hū . . .
15. Of me . . .	Mārō . . .	Mārō, (-rī, -rū) . . .	Mhārō, mārō . . .
16. Mine . . .	Mārō . . .	Mārō, (-rī, -rū) . . .	Mhārō, mārō . . .
17. We . . .	Amā, amē; āp ^a dā . . .	Amē, amā . . .	Hamē . . .
18. Of us . . .	Amārō . . .	Amārō, (-rī, -rū) . . .	Hamārō . . .
19. Our . . .	Amārō . . .	Amārō, (-rī, -rū) . . .	Hamārō . . .
20. Thou . . .	Tū . . .	Tū . . .	Taū, tū . . .
21. Of thee . . .	Tārō, thārō . . .	Tārō, thārō, (-rī, -rū) . . .	Tāh ^a rō, tārō . . .
22. Thine . . .	Tārō, thārō . . .	Tārō, thārō, (-rī, -rū) . . .	Tāh ^a rō, tārō . . .
23. You . . .	Tamā, tamē, tamō . . .	Tamā, tamō . . .	Tamē, tamhē . . .
24. Of you . . .	Tamārō . . .	Tamārō, (-rī, -rū) . . .	Tamāh ^a rō . . .
25. Your . . .	Tamārō . . .	Tamārō, (-rī, -rū) . . .	Tamāh ^a rō . . .

SENTENCES IN BHĪLĪ AND KHĀNDEŚĪ.

Khāndēśī (Khandesh).	Kuṇ'abāū (Khandesh).	English.
Ēk	Ēk	1. One.
Dōn	Dōn	2. Two.
Tin	Tin	3. Three.
Chār	Chār	4. Four.
Pāch	Pāch	5. Five.
Savv, chha	Saū	6. Six.
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight.
Naū	Naū	9. Nine.
Das	Dhā	10. Ten.
Vis	Īs	11. Twenty.
Pannās, pachās	Pannās	12. Fifty.
Sō, sambhar	Śambhar	13. Hundred.
Mi	Mi	14. I.
Ma-na	Ma-na	15. Of me.
Ma-na	Ma-na	16. Mine.
Am, āpan	Āpun	17. We.
Ām-na	Ām-na	18. Of us
Ām-na	Ām-na	19. Our.
Tū	Tū	20. Thou.
Tu-na	Tu-na	21. Of thee.
Tu-na	Tu-na	22. Thine.
Tum	Tumhi	23. You.
Tum-na	Tum-na	24. Of you.
Tum-na	Tum-na	25. Your.

26. He	Vi, wō, i, pēlō	Pēlō, vi, wō	Pēlō, yōh, tiō
27. Of him	(W)apā-nō, (v)i-nō, pēlā-nō.	I-nō, vē-nō, wapā-nō, apā-nō.	Pēllā-nō, inhō, ih ^a nō, tin
28. His	(W)apā-nō, (v)i-nō, pēlā-nō.	I-nō, vē-nō, wapā-nō, apā-nō.	Pēllā-nō, inhō, ih ^a nō, tin
29. They	Wā, f. vi; pēlā	Pēlā, wā	Tē, tēhē
30. Of them	Wapā-nō, pēlā-nō	Wapā-nō, pēlā-nō	Tēhō-nō, tihō-nō
31. Their	Wapā-nō, pēlā-nō	Wapā-nō, pēlā-nō	Tēhō-nō, tihō-nō
32. Hand	Hāth	Hāth	Hāth
33. Foot	Pōg, pag	Pōg	Gōdā
34. Nose	Nāk, nakhōrū	Nāk, nakhōrū	Nāk
35. Eye	Ākh, ōkh	Ākh, ōkh	Akh
36. Mouth	Mōđũ, muđũ	Muđũ, mōđũ, (muđhũ, mōđhũ).	Bākō
37. Tooth	Dāt, dōt	Dāt, dōt	Dāt
38. Ear	Kān, kōn	Kān, kōn	Kān
39. Hair	Wāl, latsyā	Wāl	Khēkh
40. Head	Mũđ, māthũ	Mũđ, māthũ	Mōđ
41. Tongue	Jib	Jibh	Jib
42. Belly	Pēt, ōjh ^a rũ	Pēt	Ōj ^a rō
43. Back	Bũđi, wōhō	Bũđi, bōsō, bōdō	Maur, đhōgō
44. Iron	Lōarũ, lōđũ	Lōarũ, lōđũ	Lōh ^a rō
45. Gold	Hōnũ	Hōnũ	Khōnō
46. Silver	Rupũ	Rupũ	Chādī
47. Father	Ātō, bāp, bā, dādō	Ātō, bā, bāp, dādō	Āgō
48. Mother	Āi, mā	Āi, mā	Āi
49. Brother	Bhāi	Phāi	Bhāi
50. Sister	Bāi, bun, bōn	Bāi, bun, bōn	Baih ^a n
51. Man	Ād ^a mī	Ād ^a mī	Manukhō
52. Woman	Bairī, lāgāi	Bairũ, lāgāi	Man ^a si

Tō	Tō	26. He.
Tē-na, tyā-na	Tyā-na	27. Of him.
Tē-na, tyā-na	Tyā-na	28. His.
Tē	Tyā; tē	29. They.
Tyās-na, tyā-na	Tyās-na	30. Of them.
Tyās-na, tyā-na	Tyās-na	31. Their.
Hāt	Hāt	32. Hand.
Pāy, pag	Pāy	33. Foot.
Nāk	Nāk	34. Nose.
Ḍolā, ḍolā	Ḍoyā	35. Eye.
Tōṇḍ, mui	Tōṇḍ	36. Mouth.
Dāt	Dāt	37. Tooth.
Kān	Kān	38. Ear.
Kēs	Kēs	39. Hair.
Ḍoksa, māthā	Ḍoka	40. Head.
Jibh	Jibh	41. Tongue.
Poṭ, pēṭh	Poṭ	42. Belly.
Pāṭh, wāsā	Pāṭh	43. Back.
Lōkhaṇḍ	Lōkhaṇḍ	44. Iron.
Sōna	Sōna	45. Gold.
Rupē, chāndī	Rupa	46. Silver.
Bāp	Bāp	47. Father.
Mā, āi, māy	Māy	48. Mother.
Bhāū	Bhāū	49. Brother.
Bahin, bēn	Bahin	50. Sister.
Mānūs, mapis	Mānus	51. Man.
Bāi	Bāy ¹ kō-mānus	52. Woman.

53. Wife	Bairī	Bairī, oral	Bāwan
54. Child	Sōrī, saiyū	Sōrī, saiyū	Chhiō
55. Son	Sōrō, saiyō, dikrō	Sōrō, saiyō, dik ^a rō	Dik ^a rō
56. Daughter	Sōrī, dikrī	Sōrī, dik ^a rī	Dik ^a rī, chhōrī
57. Slave . . . . .	.....	.....	Molē lidhō
58. Cultivator	Kamānyō	Kamānyō	Hal-wāh
59. Shepherd	Guwāl	Guwāl	Ur ^a nā-chār
60. God	Bhag ^a wān	Bhag ^a wān	Rabb
61. Devil	Bhūt, palit	Bhūt, palit	<u>K</u> hātān
62. Sun	Dan-bāw ^a sī, hūraj	Dan, hūraj	Dann
63. Moon	Sādarmā, sādō-bāw ^a sī	Sādarmā	Chand
64. Star	Tārō	Tārō	Tārō
65. Fire	Āg, wāhadī	Āg, wāhadī	Āg
66. Water	Pōṇī	Pōṇī	Pānī
67. House	Ghēr, gēr, khēr	Ghēr, gēr, khēr	Ghar
68. Horse	Ghōḍō, khōrō	Ghōḍō, khōrō	Ghōṛō
69. Cow	Ṭāhī, ṭāhō, gāy	Gāy, ṭāhō, ṭāhī	Gāē
70. Dog	Kut ^a rū	Kut ^a rū	Lunḍiō
71. Cat	Mēn ^a kō, minō	Mēn ^a kō, minō	Min ^a kī
72. Cock	Kuk ^a rū	Kuk ^a rō	Kūk ^a ṛō
73. Duck	Batēk	Batēk	Bakt
74. Ass	Gadērū, khöllū	Gadērū, khöllū	Gadō
75. Camel	Ūṭū, ūṭ	Ūṭū, ūṭ	Aūṭh
76. Bird	Pākhi, pakhī	Pākhi, pākhi	Chik ^a liā
77. Go	Jā	Jā	Jā
78. Eat	Khā	Khā	Khāi-lē
79. Sit	Bēḥ	Bēḥ	Bēsi-jā

Khāndēśī (Khandesh).	Kuṇṇābāū (Khandesh).	English.
Bāi, nawarī, bāy ^a kō . . .	Naw ^a rī	53. Wife.
Pōr, chhōk ^a rā . . .	Pōr	54. Child.
Āṇḍōr, chhōk ^a rā . . .	Āṇḍōr	55. Son.
Āṇḍēr, pōṭṭī . . .	Āṇḍēr	56. Daughter.
Chākar, gulām . . .	Gulām	57. Slave.
Sāu-lōk, khētarwālā . . .	Khēt ^a wālā	58. Cultivator.
Ḍor ^a ki, dhan ^a gar . . .	Dhan ^a gar	59. Shepherd.
Dēw	Dēw	60. God.
Rākshas, bhūt . . .	Rākes	61. Devil.
Sūrya	Sūryā	62. Sun.
Chānd	Chānd	63. Moon.
Chāndin, chāndaṇyā . . .	Chānni	64. Star.
Vistaw	Istū	65. Fire.
Pāni	Pāni	66. Water.
Ghar	Ghar	67. House.
Ghōḍā	Ghōḍa	68. Horse.
Gāi	Gāy	69. Cow.
Kutrā	Kutra	70. Dog.
Mājar, lillāḍī . . .	Māñjar	71. Cat.
Kōmb ^a ḍā	Kōmb ^a ḍā	72. Cock.
Badak	Badak	73. Duck.
Gadhaḍa	Gadhaḍa	74. Ass.
Uṭ	Uṭ; huṭ	75. Camel.
Pakh ^a ru, pakshī . . .	Pakh ^a rū	76. Bird.
Jā	Jā	77. Go.
Khā	Khā	78. Eat.
Baṭh, bais	Baṭh	79. Sit.

English.	Bhili (Mahikantha).	Bhili (Edar).	Bāori (Lahore).
80. Come . . .	Āw . . .	Āw . . .	Āvi-jā . . .
81. Beat . . .	Mār, kuṭ . . .	Mār, kuṭ . . .	Mār . . .
82. Stand . . .	Up, ubā thā . . .	Up, ubā thā . . .	Ubhō thāi-jā . . .
83. Die . . .	Mar, gudar . . .	Mar, gudar . . .	Mar . . .
84. Give . . .	Āl, dī . . .	Āl, dī . . .	Dē . . .
85. Run . . .	Thām, dōḍ . . .	Thām, dōḍ . . .	Nasi-jā . . .
86. Up . . .	Upar, upēr, māthē . . .	Upar, upēr, māthē . . .	Ūpar . . .
87. Near . . .	Kanē, pāhē . . .	Kanē, pāhē . . .	Harō . . .
88. Down . . .	Hēthē . . .	Hēthē . . .	Hīthō . . .
89. Far . . .	Sētū, vēg ^a lū, dūr . . .	Kanēhē, sētū, vēg ^a lū . . .	Vēg ^a lō . . .
90. Before . . .	Pāhē, āgal . . .	Pāhē, āgal . . .	Āgal . . .
91. Behind . . .	Wōhē, pūṭhan, pasāḍi . . .	Wōhē, pūṭhan, pasāḍi . . .	Kērē . . .
92. Who . . .	Kuṇ, kōṇ . . .	Kuṇ, kōṇ . . .	Kaun . . .
93. What . . .	Hū . . .	Hū . . .	Khō, khū, hō, hū
94. Why . . .	Kim . . .	Kim, kēm, hū kar ^a wā . . .	Sē . . .
95. And . . .	Nē, anē . . .	Nē anē . . .	Tiār, tē . . .
96. But . . .	Puṇ, pōṇ . . .	Pan, anē . . .	Par . . .
97. If . . .	Jō . . .	Jō . . .	Jē . . .
98. Yes . . .	Hōvē, hā-kā . . .	Hā kā, hōvē . . .	Havē . . .
99. No . . .	Ūhū, nahi, nā . . .	Ūhū, nahi, nā . . .	Nā . . .
100. Alas . . .	Arē Rām, hāy-hāy . . .	Arē Rām, hāy hāy, arērē . . .	Lōh ^a rō . . .
101. A father . . .	Ātō, bāp . . .	Ātō . . .	Āgō . . .
102. Of a father . . .	Ātā-nō . . .	Ātā-nō, (-nī, -nū) . . .	Āgā-nō . . .
103. To a father . . .	Ātā-nē, ātā-ē . . .	Ātā-nē . . .	Āgā-nū . . .
104. From a father . . .	Ātā-hū, ātā-kanē-thī . . .	Ātā-hū . . .	Āgā-kannē . . .
105. Two fathers . . .	Bē ātā . . .	Bē ātā . . .	Bai āgā . . .
106. Fathers . . .	Ātā . . .	Ātā . . .	Ghanā āgā . . .

Khāndēśī (Khandesh).	Kuṇṇ ^a bāū (Khandesh).	English.
Yē	Yē	80. Come.
Mār	Mar	81. Beat.
Ubhē rāhā	Uṭh	82. Stand.
Mar	Mar	83. Die.
Dē	Dē	84. Give.
Pal, daud	Pay	85. Run.
War	War	86. Up.
Najik, pāsē	Jaway, jōdē	87. Near.
Khāl	Khālī	88. Down.
Dūr	Dūr	89. Far.
Samōr, pēlē	Samūr ; pahilē	90. Before.
Māgē, pachhāḍī	Māg-tin ; māngūn	91. Behind.
Kōn	Kōn	92. Who.
Kāy	Kāy	93. What.
Kasē, kã	Kā-mhūn	94. Why.
Ān, āṇī, warī	Ānī	95. And.
Pan	Pan	96. But.
Jar	Jar	97. If.
Hā, hō	Whay	98. Yes.
Nā, nahi	Nahī	99. No.
Arē	Arara	100. Alas.
Bāp	Bāp	101. A father.
Bāp-na	Bāp-nā	102. Of a father.
Bāp-lā, bāp-lē	Bāp-lē	103. To a father.
Bāp-nē jaw ^a lūn, bāp-pās-tī	Bāpā-pun	104. From a father.
Dōn bāp	Dōn bāp	105. Two fathers.
Bāp	Bāp	106. Fathers.

English.	Bhili (Mahikantha).	Bhili (Eder).	Bāoī (Lahore).
107. Of fathers . . .	Ātā-nō, bāpā-nō . . .	Ātā-nō, (-nī, -nū) . . .	Ghanā āgā-nō .
108. To fathers . . .	Ātā-nē . . .	Ātā-nē . . .	Ghanā āgā-nū .
109. From fathers . . .	Ātā-hū . . .	Ātā-hū . . .	Ghanā āgā-kannē
110. A daughter . . .	Sōrī . . .	Sōrī . . .	Dik'ri . . .
111. Of a daughter . . .	Sōrī-nō . . .	Sōrī-nō . . .	Dik'ri-nō . . .
112. To a daughter . . .	Sōrī-nē, sōr'jyē . . .	Sōrī-nē . . .	Dik'ri-nū . . .
113. From a daughter . . .	Sōrī-hū . . .	Sōrī-hū, sōrī-kanā-thī . . .	Dik'ri-kannē .
114. Two daughters . . .	Bē sōrī(-yō) . . .	Bē sōriyō . . .	Bai dik'ri . . .
115. Daughters . . .	Sōrī(-yō) . . .	Sōriyō . . .	Ghanī dik'ri . . .
116. Of daughters . . .	Sōriyō-nō, sōr'jyā-nō . . .	Sōriyō-nō . . .	Ghanī dik'ri-nō . . .
117. To daughters . . .	Sōriyō-nē, sōr'jyā-ē . . .	Sōriyō-nē . . .	Ghanī dik'ri-nū . . .
118. From daughters . . .	Sōriyō-hū, sōr'jyā-hū . . .	Sōriyō-hū . . .	Ghanī dik'ri-kannē . . .
119. A good man . . .	Kharō ād'mī . . .	Kharō ād'mī . . .	Ēk <u>khāū</u> (or c manukhō.
120. Of a good man . . .	Kharā ād'mī-nō . . .	Kharā ād'mī-nū . . .	Ēk <u>khāū</u> (or c manukhā-nō.
121. To a good man . . .	Kharā ād'mī-nē, kharā ādam'nyē. . .	Kharā ād'mī-nē (or ād'mnyē) . . .	Ēk <u>khāū</u> (or c manukhā-nū.
122. From a good man . . .	Kharā ād'mī-hū . . .	Kharā ād'mī-hū . . .	Ēk <u>khāū</u> (or c manukhā-kannē.
123. Two good men . . .	Bē kharā ād'mī (ādamyō) . . .	Bē kharā ād'myō . . .	Bai <u>khāū</u> (or c manukhā.
124. Good men . . .	Kharā ād'mī (ādamyō) . . .	Kharā ād'myō . . .	<u>Khāū</u> (or chaṅgā) mī . . .
125. Of good men . . .	Kharā ādamyō-nō . . .	Kharā ād'myō-nū . . .	<u>Khāū</u> (or chaṅgā) <u>khā-nō</u> .
126. To good men . . .	Kharā ādamyō-nē . . .	Kharā ād'myō-nē . . .	<u>Khāū</u> (or chaṅgā) <u>khā-nū</u> .
127. From good men . . .	Kharā ādamyō-hū . . .	Kharā ād'myō-hū . . .	<u>Khāū</u> (or chaṅgā) <u>khā-kannē</u> .
128. A good woman . . .	Kharū bairū . . .	Kharū bairū . . .	Ēk chaṅgī man'sī . . .
129. A bad boy . . .	Khōṭō (or lussō) sōrō . . .	Khōṭō (or lussō) sōrō . . .	Ēk bhairō chhiō . . .
130. Good women . . .	Kharā bairā . . .	Kharā bairā . . .	Chaṅgī rāḍ . . .
131. A bad girl . . .	Khōṭī (or lussī) sōrī . . .	Khōṭī (or lussī) sōrī . . .	Ēk bhairī chhōrī . . .
132. Good . . .	Kharō, hāū . . .	Kharū, hāu . . .	Chaṅgō . . .
133. Better . . .	Wapā-hū kharū (better than that). . .	Kharū . . .	Inē-thō chaṅgō (better than that). . .

Khāndēfi (Khandesh).	Kuṇṭbāū (Khandesh).	English.
Bāp-na	Bāpēs-nā	107. Of fathers.
Bāp-lā	Bāpēs-lē	108. To fathers.
Bāp-nē-jaw ¹ lūn	Bāpēs-pāin	109. From fathers.
Pōr (chhōk ¹ rī)	Āṇḍēr	110. A daughter.
Pōris-na	Āṇḍēr-nā	111. Of a daughter.
Pōris-lā	Āṇḍēr-lē	112. To a daughter.
Pōri-jaw ¹ lūn	Āṇḍēr-pun	113. From a daughter.
Dōn pōri (chhōk ¹ ryā)	Dōn āṇḍrī	114. Two daughters.
Pōri (chhōk ¹ ryā)	Āṇḍrī	115. Daughters.
Pōris-na	Āṇḍris-nā	116. Of daughters.
Pōris-lā	Āṇḍris-lē	117. To daughters.
Pōri-jaw ¹ lūn	Āṇḍris-pun	118. From daughters.
Chāg ¹ lā mānūs	Bhalā mānus	119. A good man.
Chāg ¹ lā mānus-na	Bhalyā mānus-nā	120. Of a good man.
Chāg ¹ lā mānus-lā	Bhalyā mānus-lē	121. To a good man.
Chāg ¹ lā mānus-jaw ¹ lūn	Bhalyā mānus-pun	122. From a good man.
Dōn chāg ¹ lē mānūs	Dōn bhalē mān ¹ sē	123. Two good men.
Chāg ¹ lē mānūs	Bhalē mān ¹ sē	124. Good men.
Chāg ¹ lē mānus-na	Bhalē mān ¹ sēs-nā	125. Of good men.
Chāg ¹ lē mānus-lā	Bhalē mān ¹ sēs-lē	126. To good men.
Chāg ¹ lē mānus-jaw ¹ lūn	Bhalē mān ¹ sēs-pun	127. From good men.
Chāg ¹ li bāi	Bhali bāy ¹ kō-mānus	128. A good woman.
Kharāb pōr	Dād pōr ¹ gā ; agun ¹ gārā	129. A bad boy.
Chāg ¹ lyā bāyā	Bhalyā bay ¹ kā-mān ¹ sa	130. Good women.
Kharāb pōr	Dād pōr ¹ gī ; agun ¹ gārī	131. A bad girl.
Chāg ¹ lā	Chāṅg ¹ la	132. Good.
Tē-san chāg ¹ lā (<i>better than that</i>).	Bahu chāṅg ¹ la	133. Better.

English.	Bhili (Mahikantba).	Bhili (Edar).	Bāori (Lahore).
134. Best . . .	Kharā-mā kharā . . .	Kharā-mā kharū . . .	Balāh chaṅgō . . .
135. High . . .	Ūsū . . .	Usū . . .	Uchō . . .
136. Higher . . .	Wārḥē ūsū . . .	Wārḥē ūsū . . .	Inē-thō ūchō . . .
137. Highest . . .	Badhāḥē ūsū . . .	Badhāḥē ūsū . . .	Balāh ūchō . . .
138. A horse . . .	Khōrō, khōrū . . .	Khōrō, khōrū . . .	Ēk ghōrō . . .
139. A mare . . .	Khōri . . .	Khōri . . .	Ēk ghōri . . .
140. Horses . . .	Khōrā, khōrā . . .	Khōrā, khōrā . . .	Ghanā khārā ghōrā . . .
141. Mares . . .	Khōri(-yō) . . .	Khōriyō . . .	Ghanī khāri ghōri . . .
142. A bull . . .	Kāṭi, baḷadiyō, ṭāhō . . .	Kāṭi, baḷadiyō, ṭāhō . . .	Ēk ḍhaṭṭō . . .
143. A cow . . .	Ṭāhē, ṭāhī, gāy . . .	Ṭāhē . . .	Ēk gāē . . .
144. Bulls . . .	Kāṭi, baḷad, ṭāhā . . .	Kāṭi . . .	Ghanā khārā ḍhaṭṭō . . .
145. Cows . . .	Ṭāhi(-yō) ; gāi(-yō) . . .	Ṭāhē . . .	Ghanī khāri gāē . . .
146. A dog . . .	Kut ^a rō, kut ^a rū . . .	Kut ^a ro, Kut ^a rū . . .	Ēk luṇḍiō . . .
147. A bitch . . .	Kut ^a ri . . .	Kut ^a ri . . .	Ēk laṇḍan . . .
148. Dogs . . .	Kut ^a rā, kut ^a rā . . .	Kut ^a rā, kut ^a rā . . .	Ghanā khārā luṇḍiā . . .
149. Bitches . . .	Kut ^a ri(-yō) . . .	Kut ^a riyō . . .	Ghanī khāri laṇḍānē . . .
150. A he-goat . . .	Bukariyō, ṭēṭō, wādariyō . . .	Bukariyō, ṭēṭō, wādariyō . . .	Ēk bāk ^a rō . . .
151. A female goat . . .	Bākari, sāḷi, ṭūhi . . .	Bākari, sāḷi, ṭūhi . . .	Ēk bāk ^a ri . . .
152. Goats . . .	Bukariyā, ṭēṭā, wādariyā . . .	Bukariyā . . .	Ghanā khārā bāk ^a rā . . .
153. A male deer . . .	Hannō . . .	Hannō . . .	Ēk har ^a n . . .
154. A female deer . . .	Hannī . . .	Hannī . . .	Ēk har ^a nī . . .
155. Deer . . .	Hannā . . .	Hannā . . .	Har ^a nō . . .
156. I am . . .	Hū hū . . .	Hū hū . . .	Hū sō . . .
157. Thou art . . .	Tū hē . . .	Tū hē . . .	Taū sai . . .
158. He is . . .	Vi hē . . .	Vi hē . . .	Yōh sai . . .
159. We are . . .	Amā hā (or haiyē) . . .	Amē hā, (or haiyē) . . .	Hamē saū, sō . . .
160. You are . . .	Tamā hō . . .	Tamē hō . . .	Tamē sō . . .

Khāndēśī (Khandesh).	Kuṇ'bāū (Khandesh).	English.
Asal	Bēs	134. Best.
Ūch	Uchch	135. High.
Mōṭā ūch	Bahu uchch	136. Higher.
Sab-sai mōṭā ūch	Laī uchch	137. Highest.
Ghōḍā	Ghōḍa	138. A horse.
Ghōḍī	Ghōḍī	139. A mare.
Ghōḍē, ghōḍā	Ghōḍē	140. Horses.
Ghōḍyā	Ghōḍyā	141. Mares.
Bail	Dhāṇḍyā	142. A bull.
Gāi	Gāy	143. A cow.
Bail	Dhāṇḍē	144. Bulls.
Gāyā	Gāi	145. Cows.
Kutrā	Kutra	146. A dog.
Kutri	Kutri	147. A bitch.
Kutrē, kutrā	Kutrē	148. Dogs.
Kutryā	Kutryā	149. Bitches.
Bōkaḍ	Bōkaḍ	150. A he-goat.
Bak ^a ri	Bak ^a ri	151. A female goat.
Bōk ^a dā	Bōk ^a dē; bak ^a ryā	152. Goats.
Chikās, haraṇ	Kaīt	153. A male deer.
Harīn, har ^a ṇī	Harani	154. A female deer.
Haran	Haran	155. Deer.
Mi sa (or sē)	Mi sē	156. I am.
Tū sa (sē)	Tū sē	157. Thou art.
Tō sa (sē)	Tō sē	158. He is.
Ham sa (or ām sētēs)	Āmhū sētas	159. We are.
Tum sa (or sētēs)	Tumhī sētas	160. You are.

English.	Ehili (Mahikantha).	Bhili (Edar).	Bāori (Lahore).
161. They are . . .	Wā hē (or hē) . . .	Wā hē . . .	Tē sai . . .
162. I was . . .	Hū atō . . .	Hū atō . . .	Hū uttō . . .
163. Thou wast . . .	Tū atō . . .	Tū atō . . .	Taū uttō . . .
164. He was . . .	Vi atō . . .	Vi atō . . .	Yōh uttō . . .
165. We were . . .	Amā atā . . .	Amē atā . . .	Hamē uttā . . .
166. You were . . .	Tamā atā . . .	Tamē atā . . .	Tamē uttā . . .
167. They were . . .	Wā atā (<i>fem. vi atī</i>) . . .	Wā atā . . .	Tē uttā . . .
168. Be . . .	Hō . . .	Hō . . .	Thāi-jā . . .
169. To be . . .	Hōwū . . .	Hōwū . . .	Thānō . . .
170. Being . . .	Hōtā . . .	Hōtā . . .	Thāi . . .
171. Having been . . .	Hōinē . . .	Hōinē . . .	Thāi-kē . . .
172. I may be . . .	Hū hōū, hū ugū . . .	Hū hōū, hū ugū . . .	.....
173. I shall be . . .	Hū hōih, hū ahjē . . .	Hū hōih, hū ahjē . . .	Hōis . . .
174. I should be . . .	Hū hōih, hū ngāk . . .	Hū hōih . . .	.....
175. Beat . . .	Kuṭ, mār . . .	Mār, or kuṭ (<i>and so throughout</i>). . .	Mār . . .
176. To beat . . .	Kuṭ ^a wū, mār ^a wū . . .	Mār ^a wū . . .	Mār ^a nō . . .
177. Beating . . .	Kuṭ ^a tā, mār ^a tā . . .	Mār ^a tā . . .	Mār ^a tō . . .
178. Having beaten . . .	Kuṭinē, mār ^a inē . . .	Mār ^a inē . . .	Mār ^a in . . .
179. I beat . . .	Hū mārū (-hū) . . .	Hū mārū-hū . . .	Hū mārō . . .
180. Thou beatest . . .	Tū mārē (-hē) . . .	Tū mārē-hē . . .	Taū mārē . . .
181. He beats . . .	Vi mārē (-hē) . . .	Vi mārē-hē . . .	Yōh mārē . . .
182. We beat . . .	Amā mārē (-hā), amā mār ^a yēh . . .	Amē mār ^a yēh . . .	Hamē mār ^a ō . . .
183. You beat . . .	Tamā mārō (-hō) . . .	Tamē mārō-hō . . .	Tamē mārō . . .
184. They beat . . .	Wā mārē (hē) . . .	Wā mārē-hē . . .	Tēhē mārē . . .
185. I beat (<i>Past Tense</i>) . . .	Mē mār ^a gyū (<i>or mār^ayū, or mārū, and so throughout</i>). . .	Mē mārū (<i>or mār^ayū</i>) . . .	Mī mār ^a ō . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tē mār ^a gyū . . .	Tē mārū . . .	Tī mār ^a ō . . .
187. He beat (<i>Past Tense</i>) . . .	Wapē mār ^a gyū . . .	Wapē mārū . . .	Pēllē mār ^a ō . . .

Khāndēśī (Khandesh).	Kuṇḍāḥ (Khandesh).	English.
Tē sa (or tyā sētēs) . . .	Tyā sētas . . .	161. They are.
Mi as ^a tō (or hōtā) . . .	Mi whatu . . .	162. I was.
Tū as ^a tōs (or hōtās) . . .	Tū whatā . . .	163. Thou wast.
Tō as ^a tō (or hōtā) . . .	Tō whatā . . .	164. He was.
Ham as ^a tas (ām hōtā) . . .	Āmhū whatō . . .	165. We were.
Tum as ^a tō (tum hōtās) . . .	Tumhī whatā . . .	166. You were.
Tē as ^a tō (tyā hōtās) . . .	Tyā whatā . . .	167. They were.
As . . .	Hō . . .	168. Be.
As-na . . .	Hōna . . .	169. To be.
Rah ^a nā (hōs) . . .	Hōisan ; hōun . . .	170. Being.
Asūn . . .	Hōun-san ; whāis ^a nī . . .	171. Having been.
Maī asa (mī hōbō) . . .	Mi whasū . . .	172. I may be.
Maī asa (mī hōsū) . . .	Mi hōsū . . .	173. I shall be.
Maī asa (mī hōsū-ch) . . .	Mi-whōwa . . .	174. I should be.
Mār . . .	Mār . . .	175. Beat.
Mār ^a na . . .	Mār ^a na . . .	176. To beat.
Mārīt . . .	Mārūn . . .	177. Beating.
Mārī-nē . . .	Mārūn-sanī . . .	178. Having beaten.
Maī māra(s) . . .	Mi māras . . .	179. I beat.
Tū māra(s) . . .	Tū māras . . .	180. Thou beatest.
Tō māra(s) . . .	Tō māras . . .	181. He beats.
Ham mārē (ām mār ^a jēs) . . .	Āmhū mār ^a tas . . .	182. We beat.
Tum mārē (tum mār ^a tēs) . . .	Tumhī mār ^a tas . . .	183. You beat.
Tē mārē (tyā mār ^a tēs) . . .	Tyā mār ^a tas . . .	184. They beat.
Maī mārē (mī mār) . . .	Mi māra . . .	185. I beat (<i>Past Tense</i>).
Tu-na mārē (tū mār) . . .	Tū māra . . .	186. Thou beatest (<i>Past Tense</i>).
Tō mārē (tyāē mār) . . .	Tyā-na māra . . .	187. He beat (<i>Past Tense</i>).

English.	Bhili (Mahikantba).	Bhili (Edar).	Bāoī (Lahore).
188. We beat (<i>Past Tense</i>)	Āmā mār ^a ḡyũ . . .	Amē mārũ . . .	Hamē māriō .
189. You beat (<i>Past Tense</i>)	Tamā mār ^a ḡyũ . . .	Tamē mārũ . . .	Tamē māriō .
190. They beat (<i>Past Tense</i>)	Wañāē mār ^a ḡyũ . . .	Wañāē mārũ . . .	Tēhē māriō .
191. I am beating . . .	Hũ mārũ hũ . . .	Hũ mārũ-hũ . . .	Hũ mārō-sō .
192. I was beating . . .	Hũ mār ^a tō atō . . .	Hũ mār ^a tō atō . . .	Hũ mār ^a tō-tō .
193. I had beaten . . .	Mē mār ^a ḡyũ tũ . . .	Mē mārũ-tũ . . .	Mi māriō-tō .
194. I may beat . . .	Hũ mārũ . . .	Hũ mārũ . . .	.....
195. I shall beat . . .	Hũ mārũh, or mārĩh	Hũ mārũh, or, mārĩh	Hũ mārīs .
196. Thou wilt beat . . .	Tũ mārĩh (or mār ^a hē)	Tũ mārĩ(h) . . .	Taũ mār ^a sē .
197. He will beat . . .	Vi mār ^a hē . . .	Vi mār ^a hē . . .	Pēlō mār ^a sē .
198. We shall beat . . .	Amā mār ^a hā . . .	Amē mār ^a hā . . .	Hamē mār ^a sē .
199. You will beat . . .	Tamā mār ^a hō . . .	Tamē mār ^a hō . . .	Tamhē mār ^a sēō
200. They will beat . . .	Wā mār ^a hē . . .	Wā mār ^a hē . . .	Tēhē mār ^a sēn .
201. I should beat . . .	Hũ mārũ, hũ mār ^a tō ugēk.	Hũ mārũ . . .	.....
202. I am beaten . . .	Ma-nē mārō hē, hũ mārāṇō hũ.	Manē mārō hē . . .	Mannē mārē-sai
203. I was beaten . . .	Ma-nē mār ^a ḡyō atō, hũ mārāṇō atō.	Manē mārīyō atō . . .	Mannē māriō .
204. I shall be beaten . . .	Hũ mārāũ, or mār ^a ḡyō jāũ .	Hũ mārāũ, hũ mārḡyō jāũ .	Mannē mār ^a sē .
205. I go . . .	Hũ jāũ hũ . . .	Hũ jāũ-sũ . . .	Hũ jāō-sō . . .
206. Thou goest . . .	Tũ jāē hē . . .	Tũ jāy-sē . . .	Taũ jāē-sai .
207. He goes . . .	Vi jāē hē . . .	Vi jāy-sē . . .	Pēlō jāē-sai .
208. We go . . .	Amā jāiyē hīyē, amā jā hā .	Amē jāiyē-siyē . . .	Hamē jāiō-sō .
209. You go . . .	Tumā jāō hō . . .	Tamē jāō-sō . . .	Tamhē jāō-sō .
210. They go . . .	Wā jāē hē . . .	Wā jāy-sē . . .	Tē jāē-sai .
211. I went . . .	Hũ ḡiyō . . .	Hũ ḡiyō . . .	Hũ ḡiō . . .
212. Thou wentest . . .	Tũ ḡiyō . . .	Tũ ḡiyō . . .	Taũ ḡiō . . .
213. He went . . .	Vi ḡiyō . . .	Vi ḡiyō . . .	Pēlō ḡiō . . .
214. We went . . .	Amā ḡiyā . . .	Amē ḡiyā . . .	Hamē ḡiā . . .

Khândēśī (Khandesh).	Kuṇḁbāū (Khandesh).	English.
Hamī mārē (āmē mār)	Āmhū māra . . .	188. We beat (<i>Past Tense</i>).
Tumī mārē (tumē mār)	Tumhi māra . . .	189. You beat (<i>Past Tense</i>).
Tē mārē (tyāē mār)	Tyāśni māra . . .	190. They beat (<i>Past Tense</i>).
Maī mārīt rah ^a nā . . .	Mi māras . . .	191. I am beating.
Maī mārīt rah ^a nā (mī mār ^a - tā-tā) . . .	Mi mārat whatu . . .	192. I was beating.
(Mi mārēl sē)	Mi mār ^a la whata . . .	193. I had beaten.
Maī mār ^a sūt (mī mār ^a wa)	Mi mārāwa . . .	194. I may beat.
Maī mār ^a sūt (mī mār ^a sū)	Mi mār ^a sū . . .	195. I shall beat.
Tū mārī (tū mār ^a sī)	Tū mārīs . . .	196. Thou wilt beat.
Tō mārī . . .	Tō mārāl . . .	197. He will beat.
Ham mārī (ām mārāw)	Āmhū mār ^a sū . . .	198. We shall beat.
Tum mārī (tum mār ^a sā)	Tumhi mār ^a sāl . . .	199. You will beat.
Tē mārī (tyā mār ^a tī)	Tyā mār ^a til . . .	200. They will beat.
Maī mār ^a sūt (mī mār ^a sū)	Mi mārāwa . . .	201. I should beat.
Ma-lā mārē (mī mārē gyā)	Mā-lē mārēl sē . . .	202. I am beaten.
(Mi mārē gyā-tā) . . .	Mā-lē mārēl whata . . .	203. I was beaten.
Ma-lā mārīt (mī mārāi jāśū)	Mā-lē mār ^a tīn . . .	204. I shall be beaten.
Maī chāl ^a nā (mī jāś)	Mi jāś . . .	205. I go.
Tū chāl ^a nā (tū jāś)	Tū jāś . . .	206. Thou goest.
Tō chāl ^a nā (tō jāś)	Tō jāś . . .	207. He goes.
Ham chāl ^a nā (ām jātēs)	Āmhū jātas . . .	208. We go.
Tum chāl ^a nā (tum jātēs)	Tumhi jātas . . .	209. You go.
Tē chāl ^a nā (tyā jātēs)	Tyā jātas . . .	210. They go.
Mai gyā . . .	Mi gaū . . .	211. I went.
Tū gyā . . .	Tū gyā . . .	212. Thou wentest.
Tō gyā . . .	Tō gyā . . .	213. He went.
Ham gyā . . .	Āmhū gaū . . .	214. We went.

English.	Bhili (Mahikanttha).	Bhili (Edar).	Bāori (Lahore).
215. You went . . .	Tamã giyyā . . .	Tamẽ giyyā . . .	Tamẽ giã . . .
216. They went . . .	Wā giyyā . . .	Wā giyyā . . .	Tẽ giã . . .
217. Go . . .	Jā, jāō . . .	Jā, jāō . . .	Jā . . .
218. Going . . .	Jātā . . .	Jātā . . .	Jātō . . .
219. Gone . . .	Giyyũ, gõ . . .	Giyyũ, gõ . . .	Gaiō, giō . . .
220. What is your name ? .	Tamārũ hũ nām ? . .	Tamārũ hũ nām ? . .	Tārō nām hũ sai ? . .
221. How old is this horse?	Ānā khōrā-nē kat ^a rā varah thājyā hũ ?	Ānā khōrā-nē kat ^a rā varah thājyā hũ ?	Hā ghōrāni kit ^a li umar sai ?
222. How far is it from here to Kashmir ?	Iyō-hũ Kāsmir kat ^a rũ vēg ^a ũ hōhē ?	Iyōhũ Kāsmir kat ^a rũ lōbēnā hōhē ?	Kashmir hā-thō kit ^a lā gāũ sai ?
223. How many sons are there in your father's house ?	Tamārā ātā-nā khēr-mā kat ^a rā saiya hũ ?	Tamārā ātā-nā khēr-mā kat ^a rā saiya hũ ?	Tārā āgā-nē gharē kit ^a lā dik ^a rā ?
224. I have walked a long way to-day.	Āj khaṇō hēḍ ^a iyō hũ .	Āj khaṇō hēḍ ^a iyō hũ .	Āj hũ vēg ^a lā-thō āvēō .
225. The son of my uncle is married to his sister.	Mārā kākā-nō sōrō vī-nē bēnē paṇṇēlō hũ.	Mārā kākā-nō saiyo inī hālī paraṇiyō hũ.	Mhārā kākā-nō dik ^a rō inhī baih ^a nō par ^a nāēō.
226. In the house is the sad- dle of the white horse.	Thōlā khōrā-nũ palōṇ khēr- mā hũ.	Thōlā khōrā-nũ palōṇ khēr- mā hũ.	Dhaulā ghōrāni kāthi gharē paṛi.
227. Put the saddle upon his back.	Ānā upar palōṇ daḍō .	Ānā upar palōṇ daḍō .	Kāthi ghōrā-ni ḍhuā ūpar ghattī dē.
228. I have beaten his son with many stripes.	Ānā-nā dik ^a rā-nē mē khaṇā kōllā mār ^a iyā hũ.	Ānā-nā dik ^a rā-nē mē khaṇā kōllā mār ^a iyā hũ.	Inhā dik ^a rā-nũ hũ chhitīēhō mār ^a io.
229. He is grazing cattle on the top of the hill.	Pēli magari upēr ṭōḍā sārē hũ.	Pēli magari upēr ṭōḍā sārē- hũ.	Pello manukhō pahār-ni choṭī ūpar ḍhāḍhā chārē.
230. He is sitting on a horse under that tree.	Pēlā rukhaḍā nēsaḷ khōrā- māthē bēhēlō hũ.	Pēlā rukhaḍā nēsaḷ khōrā- māthē bēhēlō hũ.	Ghōrā-nē ūpar charhiō hōiō ād ^a mi jhārīā-nē hēth ūbhō.
231. His brother is taller than his sister.	Ī-nī bun kar ^a tē i-nō bhāi ūsō hũ.	I-nī bun kar ^a tē i-nō phāi ūsō hũ.	Inhī baih ^a nē-thō inhō bhāi lāmbō sai.
232. The price of that is two rupees and a half.	Ī-nī kimēt aḍhī rupiyā (or rupējyā) hũ.	I-nī kimēt aḍhī rupējyā hũ.	Pellā-nō mōl ḍhāi rupaiā sai
233. My father lives in that small house.	Mārō ātō pēlā nān ^a kā khēr- mā rē-hũ.	Mārō ātō pēlā nān ^a kā khēr- mā rē-hũ.	Mhārō āgō pēllā nanōrā ghar-mē rahē.
234. Give this rupee to him.	Ā rupiyō i-nē āl . . .	Ā rupiyō inē āl . . .	Hyōh rūpaiō pēllā-nũ dai-dē
235. Take those rupees from him.	Ānā kanē rupiyā hũ tē lai liyō.	Ānā kanē rupiyā hũ tē lai liyō.	Pellā rupaiā pēllā-kan-thō jāi lē.
236. Beat him well and bind him with ropes.	Ī-nē khub kuṭō nē rāhē māḍō.	Inē khūb kuṭō nē rāhē māḍō	Pellā-nũ mārī mārī bādī- nakh.
237. Draw water from the well.	Kuwā-mē-hũ pōṇi kāḍhō .	Kuwā-mē-hũ pōṇi kāḍhō .	Kūā-māh-thō pāni kāḍhi-lē
238. Walk before me . . .	May mōrē hēḍ . . .	May-mōri hēḍ . . .	Mō āgal āgal hīnd . . .
239. Whose boy comes be- hind you ?	Tamārī wōhē ki-nō saiyo āvē hũ ?	Tamārī wōhē kinō saiyo āvē-hũ ?	Tō kērē kinō dik ^a rō āvē ? .
240. From whom did you buy that ?	Tamā ā ki-nī kanē-hũ vesātũ lēṭũ hũ ?	Tamā ā kinī kanē-hũ vēsātũ?	Pello kaun kan-thō mōlē lidhō ?
241. From a shopkeeper of the village.	Gom-nā wōṇyā kanē-hũ .	Gom-nā wōṇyā-kanē-hũ .	Gāw ^a rā-nā kaṛār-kannē-thō

Khāndēśī (Khandesh).	Kuṇ ^a bāū (Khandesh).	English.
Tum gyā	Tumhi gyā	215. You went.
Tē gyā	Tyā gyā	216. They went.
Jā	Jā	217. Go.
Chāl ^a nā (jās)	Jāisan	218. Going.
Gayā	Jāel	219. Gone.
Tu-na nāw kāy ? . . .	Tu-na nāw kāy sē ? . . .	220. What is your name ?
Hau ghōḍā kit ^a ki umar-nā sa ?	Hau ghōḍā kit ^a lā waris-nā sē ?	221. How old is this horse ?
Hau gāw...kit ^a kē dūr sa ? .	Athūn Kāsmīr kit ^a nē dūr sē ?	222. How far is it from here to Kashmir ?
Tu-na bāp-na ghar-mā kit ^a ka pōra sa ?	Tu-nā bāp-nā ghar-mā kit ^a nā aṇḍōr sētas ?	223. How many sons are there in your father's house ?
Maī āj dūr gayā . . .	Mi āj bhū lāmb chālēl sē .	224. I have walked a long way to-day.
Tēs-na bahin sagat kākā-na pōr-na lagin hōinā.	Ma-nā chul ^a tā-nā aṇḍōr-na lagin tyā-nī bahin-sī whaēl sē.	225. The son of my uncle is married to his sister.
Ghar-mā pāḍh ^a rā ghōḍās-na jin sa.	Tyā dhav ^a yā ghōḍā-nā khōgīr ghar-mā sē.	226. In the house is the saddle of the white horse.
Ghōḍas-nā pāṭōr jin thēw .	Tyā-nā pāṭh-war khōgīr ghāl	227. Put the saddle upon his back.
Maī tēs-nā pōr-nā khūp mār ^a nā.	Mi tyā-nā aṇḍōr-lē chābuk-warī bhū mārēl sē.	228. I have beaten his son with many stripes.
Tō bal ^a dā-war ḍhōra chārit rah ^a nā.	Tō bal ^a dā-nā mātā-war ḍhōrē chāras. .	229. He is grazing cattle on the top of the hill.
Tō ghōḍā-war basē jhāḍ-khāl basī rah ^a nā.	Tyā jhāḍ-nā hētē tō ghōḍyā-war baṭhas.	230. He is sitting on a horse under that tree.
Tē-nā bhāi tē-nē bahin-sa ūch sa.	Tyā-nā bhāū tyā-nā bahin-thin bhū uchchā sē.	231. His brother is taller than his sister.
Tē-nē kimat aḍich rupayā sa	Tyā-na mōl aḍich rupyā sē	232. The price of that is two rupees and a half.
Ma-nā bāp dhāk ^a lē ghar-mē rah ^a nā.	Ma-nā bāp tyā lahān ghar-mā rāhas.	233. My father lives in that small house.
Hau rupayā tēs-lā dē .	Hau rupyā tyā-lē dē .	234. Give this rupee to him.
Tē-pāya tē rupayā lē .	Tyā rupyā tyā-na-pāin lē .	235. Take those rupees from him.
Tēs-lā khūp mār dōr ^a ka-sī bānd.	Tyā-lē lai thōk ān charhāṭ-warī bāndh.	236. Beat him well and bind him with ropes.
Vihir-may pānī kāḍh .	Ehēr-mātun pānī kāḍh .	237. Draw water from the well.
Ma-na mōrē chāl . . .	Ma-nā mōrhē chāl . . .	238. Walk before me.
Tu-nē pāṭī-māgē kōn yēt rah ^a nā sa ?	Kōn-nā aṇḍōr tu-nā māgē yēs ?	239. Whose boy comes behind you ?
Hē kōn-pāy ikat lēnā sa ? .	Tū tē kōn-pāin ikat lidha ?	240. From whom did you buy that ?
Gāw-mā dukān ^a dār-pāya lēnā.	Tyā khēḍā-nā dukān ^a dār-pāin.	241. From a shopkeeper of the village.

BANJĀRĪ OR LABHĀNĪ AND BAHRUPĪĀ.

BANJĀRĪ OR LABHĀNĪ.

The Banjārās are the well-known tribe of carriers who are found all over Western and Southern India. One of their principal sub-castes is known under the name of 'Labhānī,' and this name (or some related one) is often applied to the whole tribe. The two names appear each under many variations, such as Banjārī, Wanjārī, Brinjārī, Labhānī, Labānī, Labānki, Labānā, Lamānī, Lambādī, and Lambānī. At the census of 1891, the number of Banjārās (under any of their names) recorded was as follows :—

Province or State.	Number recorded.
Ajmer-Merwara	102
Bengal and States	31
Berar	110,008
Bombay and States	137,295
Central Provinces and States	58,048
Coorg	156
Madras and States	38,087
Panjab and States	67,231
United Provinces and States	75,096
Quettah	1
Haidarabad	300,248
Baroda	759
Mysore	41,185
Kashmir	5,117
Rajputana	20,357
Central India	40,985
TOTAL .	894,701

In many parts of India these people merely use the language of the population of the country in which they dwell, but in Berar, Bombay, the Central Provinces, the Panjab, the United Provinces, and Central India, they are reported to have a language of their own, the name of which varies according to the local name of the tribe. Although

widely spread over North-Western India, the Banjārās are strongest in the Deccan, where they are found in the greatest numbers, and where they retain much more of their primitive manners and customs than elsewhere. The name 'Banjārā' and its congeners is probably derived from the Sanskrit *Vāṇijyakāraḥ*, a merchant, through the Prakrit *Vāṇijjāraō*, a trader.¹ The derivation of 'Labhānī' or 'Labānī,' etc., is obscure. It has been suggested that it means 'salt carrier' from the Sanskrit *lavanaḥ*, salt, because the tribe carried salt, but this explanation goes against several phonetic rules, and does not account for the forms of the word like 'Labhānī' or 'Lambānī.'

The tribe has been known in India for centuries. It appears to be a mixed race and to owe its origin and organization to the wars of the Delhi Emperors in Southern India, where they carried the commissariat of the armies. They are often said to be mentioned by name in Sanskrit literature so early as the 6th century A.D., but this is a mistake. The earliest certain dated reference² to them is believed to be in the *Tārīkh-e Khān-Jahān Lōdī* of Ni'āmatu'llāh, written about 1612 A.D., and referring to events of 1504 A.D. He says :—

'As scarcity was felt in his [the Sultān's] camp, in consequence of the non-arrival of the Banjāras, he despatched 'Azam Humāyūn for the purpose of bringing in supplies.'

That the tribe existed and practised the vocation of grain-carriers long before this is certain, and it is probable that the Sanskrit writer Daṇḍin (about 6th century A.D.) had them in his mind, though he did not distinctly mention them, when he wrote the oft-quoted passage above referred to.³

The Banjārās of the Deccan claim descent from the great Brahman and Rajput tribes of Northern India, and this is partly borne out by the fact that their language is certainly connected with that spoken at the present day in Western Rajputana.

The following are the more important accounts of the Banjārās.

AUTHORITIES—

- BRIGGS, Capt. J.,—*An account of the Origin, History and Manners of Banjaras. Transactions of the Literary Society of Bombay*, i (1819), pp. 61 and ff.
- BALFOUR, EDWARD,—*On the Migratory Tribes of Natives in Central India. Journal of Asiatic Society of Bengal*. Vol. xiii, Pt. I (1844), pp. 1 and ff. Account of *The Gohur, called by Europeans and Natives Benjari, or Lumbari*, pp. 2 and ff. Gohurie Vocabulary on pp. 17 and ff. ['Gōarō' is a common Labhānī word for 'man.']
- ELLIOT, (Sir) H. M.,—*Memoirs on the History, Folk-lore, and Distribution of the Races of the North-Western Provinces of India; being an amplified edition of the Supplemental Glossary of Indian Terms written [in 1844] by the late Sir H. M. E.* Edited, revised, and re-arranged by John Beames. London, 1869. Account of the Banjāra on pp. 52 and ff.
- Gazetteer for the Haidarābād Assigned Districts, commonly called Berār.*—Edited by A. C. Lyall, Commissioner of West Berār. Bombay, 1870. On pp. 195 and ff. *Sketch of the Banjaras of Berār* mainly by N. R. Cumberlege (see below).
- CUMBERLEGE, N. R.,—*Some account of the Bunjarrah Class* (see above). Bombay, 1882.
- SYED HOSSAIN BILGRAMI and C. WILLMOTT,—*Historical and Descriptive Sketch of His Highness the Nizam's Dominions*. Bombay, 1883. Account of the Banjaras on pp. 337 and ff.
- IBBETSON, DENZIL CHARLES JELF,—*Outlines of Panjāb Ethnography, being Extracts from the Panjāb Census Report of 1881 treating of Religion, Language and Caste*. Calcutta, 1883. Account of the Banjaras, para. 547; of the Labānas, para. 548.

¹ The derivations from the Persian *biranjār*, a rice-trader, though the analogy of this word may account for the form ('Brinjārā'), and from *ban-jārṇā*, to burn the jungle, are untenable.

² Elliot, v, 100; Briggs' *Ferishtā*, i, 579. See also Yule and Burnell's *Hobson-Jobson*, s. v. 'Brinjarry' for other references.

³ The passage occurs in the fifth *ucchhṛwāsa* of the *Duśakumāra-charita*.

Gazetteer of Aurangabad.—Bombay, 1884.—Account of the Banjāras on pp. 291 and ff.
Gazetteer of the Bombay Presidency. Vol. xxi, Belgaum (1834).—Account of the Lamāns on pp. 124 and ff. Vol. xxii, Dhārwar (1884). Account of the Lavānas on pp. 121 and ff. Vol. xxiii, Bijāpur (1884). Account of the Lamāns on pp. 205 and ff.
 CROOKE, W.,—*The Tribes and Castes of the North-Western Provinces and Oudh.*—Calcutta, 1896. Vol. i, pp. 149 and ff.
 FAWCETT, F.,—*Songs sung by the Lambādīs.* *Indian Antiquary*, Vol. xxx (1901), pp. 547 and ff.

The following are the figures for the number of people estimated to speak the Banjāri language for the purposes of this Survey :—

Table showing the number of speakers of Banjāri as reported for this Survey.

Where spoken.	Number of speakers.
Berar—	
Amraoti	1,900
Akola	1,375
Buldana	7,500
Wun	28,000
Basim	28,850
	<hr/>
Bombay —	67,625
Panch Mahals	1,300
Thana	3,400
Nasik	1,000
Ahmednagar	400
Belgaum	2,000
Dharwar	5,500
Bijapur	6,124
	<hr/>
Central Provinces—	19,724
Mandla	1,000
Seoni	1,100
Hoshangabad and Makrai	958
Nimar	5,150
Betul	280
Chhindwara	1,250
Wardha	700
Nagpur	350
	<hr/>
Carried over	10,788
	<hr/>
	87,349

Where spoken.													Number of speakers.	
Brought forward													10,788	87,349
Chanda													600	
Bhandara													180	
Balaghat													590	
Raipur													4,650	
Bilaspur													1,600	
Sarangarh													602	
Sambalpur													1,700	
Kanker													300	21,010
Panjab—														
Kapurthala													1,700	
Kangra													410	
Hoshiarpur													975	
Lahore													6,908	
Gurdaspur													2,500	
Gujrat													7,440	
Sialkot													2,500	
Muzaffargarh													436	22,869
United Provinces—														
Saharanpur													5,000	
Muzaffarnagar													705	
Aligarh													2,600	
Farukhabad													705	
Mainpuri													2,000	
Bijnor													2,600	
Kheri													7,500	
Bahraich													600	21,710
Central India—														
Gwalior													2,500	
Indore													150	2,650
TOTAL														155,588

Separate figures for the Banjārī language were not systematically recorded for all provinces in the Census of 1891, and it is therefore impossible to compare census figures with those given above.

Banjārī falls into two main dialects—that of the Panjab and Gujarat, and that of elsewhere (of which we may take the Labhāṇī of Berar as the standard). To these we may add the Labāṅkī of Muzaffargarh in the Panjab, which differs from that spoken in the rest of the province. The dialects of the Kakērs, or comb-makers, of Jhansi in the United Provinces, and of the Bahrūpiās of the Panjab have also, on examination, turned out to be the same as the Labhāṇī of Berar. We therefore find the total number of speakers of Banjārī to be as follows:—

Labāṅkī of Muzaffargarh . . . . .	...	436
Labāṅkī of the rest of the Panjab	22,433	
Labhāṇī of Gujarat	1,300	
	<hr/>	23,733
Other Banjārī	131,419	
Kakēri	40	
Bahrūpiā of the Panjab	2,872	
	<hr/>	134,331
TOTAL, Speakers of Banjārī		<hr/> <hr/> 158,500

All these different dialects are ultimately to be referred to the language of Western Rajputana. The few speakers of Labāṅkī in Muzaffargarh employ ordinary Bikanēri, and my only reason for entering their language above is that it is not the vernacular of Muzaffargarh, which is Lahndā.

The Labāṅkī of the Panjab is most nearly connected with the Bāgrī spoken in Hissar and in the adjoining parts of Bikaner.

For the other Banjārī dialects, we must take the Labhāṇī of Berar as the standard. It is in this locality that the tribe has most strongly preserved its racial characteristics, and employs the purest form of its speech. Elsewhere (except in the Panjab and Gujarat) the same dialect is spoken, but more and more corrupt as we go eastwards, westwards, or northwards from Berar. I have little information regarding the Banjārī of Hyderabad and the rest of Southern India, as the Linguistic Survey does not touch these tracts, but from what I have learnt concerning it, it appears to me that the dialect of Hyderabad closely resembles that of Berar, while that of Madras is more mixed with the surrounding Dravidian languages.

The Labhāṇī of Berar possesses the characteristics of an old form of speech, which has been preserved unchanged for some centuries. It may be said to be based partly on Mārwarī and partly on Northern Gujarātī, and gives one the idea of being derived from the original language from which these closely connected forms of speech have sprung in comparatively late times.

In the following pages, I shall first deal with the Labhāṇī of Berar as the standard. I shall then describe the Lamāṇī of the Bombay Deccan, next the Labhāṇī of the Central Provinces, and then the Banjārī of the United Provinces. In connexion with this, I shall deal with the Kakēri of Jhansi. I shall next describe the Labāṅkī of the Panjab (devoting a few lines to that of Muzaffargarh), and then the Labhāṇī of Gujarat. Finally, I shall describe the Bahrūpiā of the Panjab, which properly belongs to the Berar dialect, but which is here placed on account of its geographical habitat.

It should be observed that nowhere, not even in Berar, is Banjārī a pure language. It is everywhere mixed, to a greater or less extent, with the vernacular of the country in which its speakers dwell. The amount of the mixture varies greatly, and is probably, in each case, much dependent on the personal equation of the speaker.

No specimens of Banjārī have been received from the Central India Agency. We may assume that the language is the same as that of the Central Provinces and of Berar.

LABHĀNĪ OF BERAR.

The Labhānī or Wanjārī of Berar is a rough kind of Western Rājasthānī much mixed with Gujarātī. It does not vary materially over the whole province, and two specimens will suffice. Its pronunciation is in the main that of Berar, not of Gujarat or Rajputana. For instance there is no change of *s* to *h* or of *chh* to *s*.

No one who is familiar with Gujarātī or Mārwarī will find any difficulty in reading it. I therefore give only a brief account of its grammatical peculiarities.

In **pronunciation** the cerebral *ḷ* is common, as in *gōḷā*, collected. There is a tendency to aspirate consonants, as in *mōṭhō*, for *mōṭō*, great; *ēkhāḍi*, for *ēkāḍi*, a certain one; *chhumō* for *chumō*, kissed; *āghē* or *āgē*, before.

The vowel scale is indefinite. We find *i* changed to *a* in words like *dan*, for *din*, a day; *barājē*, he shines; and *u* changed to *a* in *sakhī* for *sukhī*, happy. A final *ē* is often weakened to *a*, as in *chha* for *chhē*, he is; *na* or *nē*, to; *ra* or *rē*, the locative of *rō*, of. Similarly a final *ō* often becomes *ū*, as in *dēkhū* for *dēkhō*, seen; *rū* for *rō*, of. Initial *u* often becomes *wa*, as in *waḍhāl-panō* (for *uḍhāl-panō*), debauchery; *waḍā-dēnō* for *uḍā-dēnō*, he squandered.

The **declension of nouns** is very irregular. No doubt all strong nouns of *a* basis originally had their nominatives singular in *ō*, with an oblique form in *ā*. Thus, *ghōḍō*, a horse; oblique form *ghōḍā*. But the Labhānās in the course of their wanderings have also picked up the Hindōstānī idiom of making these nouns have their nominatives in *ā*, with an oblique form in *ē*. Thus, *ghōḍā*, a horse; oblique form *ghōḍē*. We meet the same word sometimes with one termination and sometimes with the other, and there is absolutely no rule on the subject. It is a matter of mere caprice. We even find both forms in the same sentence. Good examples are *ghanō āchhō kapḍā*, a very good robe; *mārō chhōrā*, my son; *mōṭhō chhōrō*, the elder son.

Many nouns, even those ending in consonants, have an oblique form in *ē*. Thus *bāpū*, a father; *bāpē-nē*, to a father: *dan*, a day; *danē-mē*, in (a few) days: *khēt*, a field; *khētē-mē*, in a field: *hāt*, a hand; *hātē-mē*, on (his) hand: *bhūk*, hunger; *bhūkē-ti*, by hunger, and many others. The plural of nouns in *ō* or *ā* ends in *ā* or *ē*. Thus *bēṭō*, a son, plural *bēṭā*; *bēṭā*, a son, plural *bēṭē*. Examples of the plural of feminine nouns are *bīr*, a woman, plural *bīrē*; *bēṭi*, a daughter, plural *bēṭiyā*. Other nouns form their plural as in Western Rājasthānī.

For the various cases we have the following postpositions.

For the agent, we have *nē*, often weakened to *na*, as in *ō-nē*, by him; *jē-na*, by whom. The use of the agent case is, however, rare. More usually the nominative is used, and governs transitive verbs just as if they were intransitives. Thus we have *mē mārṃyō*, I struck; *ham mārē*, we struck. As an example of the agent case, we have *ō-nē mēlyō*, he sent. On the other hand we have *bāp kyō*, the father said.

For the dative-accusative we have the usual locatives of the genitive postpositions. Thus *nē*, often weakened to *na*, and *rē* (or *ra*). Thus *bāpē-nē*, to the father; *māṭi-na*, to a man; *dēs-rē*, to a country. We have also the form *nū*, sometimes pronounced *nō*, which was probably picked up in the Panjab. Thus *bāpē-nū* and *bāpē-nō*, to the father.

The suffix of the ablative is usually *tī* as in *waḍhāl-panē-tī*, by debauchery.

The suffix of the genitive is usually *rō*. Sometimes we meet the Gujarātī *nō*, as in *bēṭi-nō*, of a daughter. *Rō* has its oblique masculine *rā*, its feminine *rē*, and its locative (agreeing with nouns in the locative and dative) *rē*, as in *Mārwarī*. It is sometimes pronounced *rū*. The whole series is, however, much confused. We find cases of *rā* being used for *rō*, and *vice versa*. *Rē* often becomes *ra*, and is once (*ō-rē māl-matā*, his property) used for *rō*. Examples are *bāpē-rō bēṭō*, the son of the father; but *ō-rā* (not *ō-rō*) *pēṭ*, his belly; *ghōḍē-rō ghōḍīr*, the saddle of the horse; *bak^arā-ra* (for *bak^arā-rō*) *pilā*, the young of a goat; *ō-rō* (for *ō-rā*) *galā-ma*, on his neck; *jhāḍē-rē hēṭē*, at the bottom of the tree.

The usual sign of the locative is *mē*, *ma*, or *mā*. Thus, *hātē-mē*, on the hand; *galā-ma*, on the neck; *sudē-mā*, in one's right-mind.

The sense of gender is very capricious. Thus we have *sēwā* (feminine) *kidō* (masculine), service was done.

Adjectives follow the *Mārwarī* rules. They are put in the locative in *ē* to agree with a noun in that case.

Pronouns.—The pronouns of the first and second person make no distinction between the nominative and the agent cases. Both are the same. The following forms occur:—

Mē, *ma*, *may*, I; *mhārō*, *mārō*, my; *manē*, *mana*, *mārē*, *māra*, to me; *ham*, we; *hamārō*, our.

Tū, *tū*, thou; *tārō*, thy; *tanē*, *tana*, *tārē*, *tāra*, to thee; *tam*, *tamō* (this is a Gujarātī form), you; *tamārō*, your.

For Demonstrative pronouns (including the pronoun of the third person, we have *ū*, *ō*, he, that, they; *ō-nē*, by him (but *ū kyō*, he said); *ō-rō*, his; *ō-rē*, *ō-na*, to him; *ānu-rō* or *anu-rō*, their.

Tō-nē, *tō-na*, him, to him; *tē*, they.

Ā or *ī*, this; *yē ghōḍē-nō*, of this horse.

Āpan, we (including the person addressed); *āp^anē-nē*, to us; *āp^anō*, own.

Jō, *jakō*, who, what; *jē-na*, by whom; *kūn*, who? *kē-rō*, whose? *kāi*, what? *kaśō-rō*, of what? *kaśā-na*, for what, why? *kōi*, anyone; *ēāt^arā*, this many; *kat^arā*, how many (with pleonastic *k* of Rājasthānī, *kat^arā-k*); *sē*, all, the whole.

Conjugation.—The present tense of the verb substantive closely follows colloquial Gujarātī. It is as follows:—

	Sing.	Plur.
1	<i>chhū</i> or <i>chha</i>	<i>chhā</i> or <i>chha</i>
2	<i>chhī</i> or <i>chha</i>	<i>chhō</i> or <i>chha</i>
3	<i>chhē</i> or <i>chha</i>	<i>chhē</i> or <i>chha</i>

It will be observed that, as in some forms of colloquial Gujarātī, *chha* may be used for all persons and both numbers.

The past is *vētō*. *Vētō* is sometimes written *whētō*, which shows that the word is only a by-form of the Gujarātī *hatō*. When used as an auxiliary it becomes simply *tō*, as in colloquial Gujarātī. Thus *mār^atō-tō*, was striking. Indeed *vētō-tō*, itself (corresponding to the Hindōstānī *hōtā-thā*), is generally used to mean 'was.'

Wherever it occurs in the specimens or list, the masculine plural of *vētō* is *vētē*, not *vētā*, as it ought to be.

As for Finite verbs, the Infinitive, Present Participle, and Past Participle are as in Rājasthānī, *viz.*, *mārⁿō*, to strike; *mār^tō*, striking; *māryō*, struck. In the past participle, however, the *y* is often omitted, so that we also have *mārō*. So *dēkhū*, for *dēkhō*, seen, and others.

The simple present is conjugated much like the corresponding tense in Gujarātī and Rājasthānī. Thus—

I strike, etc.

	Sing.	Plur.
1	<i>mārū</i>	<i>mārā</i>
2	<i>mārē</i>	<i>mārō</i>
3	<i>mārē</i>	<i>mārē</i>

The present definite is also conjugated as in these languages, the auxiliary verb being added to the simple present, and not to the present participle. Thus *mārū-chhū* or *mārū-chha*, I am beating. Other examples are (often with the sense of a future) *marū-chhū*, I die; *khāū-chha*, we may eat; *hōū-chha*, let us become.

The Imperfect is *mār^tō-tō*, was striking.

The Past tense is as usual, except that this tense in the case of transitive verbs agrees with the subject. Thus *mē māryō*, I struck; *ham mārē*, we struck.

The Perfect is *māryō-chhū* or *māryō-chhē*, I have struck. In the former case, the auxiliary verb agrees with the subject. So also in *pāp kidō-chhū*, I have done sin.

The Pluperfect is *māryō-tō*, had struck. In *uṭhō-rī*, he got up, the *rī* is probably a contraction of *rahē*.

The Future is mainly based on the *h*-future of Mārwarī. It has some peculiar forms. It is conjugated as follows:—

I shall strike, etc.

	Sing.	Plur.
1	<i>mār^hhyū</i> or <i>mārhyū</i>	} The same as the singular.
2	<i>mār^hhyū</i> or <i>mārhyū</i>	
3	<i>mār^hhyē</i> or <i>mārhyē</i>	

In the specimens we find *chha* added in *jāhyū-chha*, I will go; *uṭhī-chha*, I will arise; *āyī-chha*, it will come. The exact meaning of these forms is doubtful. The *chh* possibly really represents an *s*, so that we have here examples of an *s*-future, as in Gujarātī. Another form in the specimens is *kahēn*, I will say. This seems to be borrowed from Marāṭhī.

Irregular Past Participles are *khādō*, eaten; *kidō*, done; *dinō* or *dēnō*, given; *lābhō*, got; *kyō*, *kēwō*, or *kēhō*, said; *ryō*, remained; *gyō* or *gō*, gone. In *vēlā paḍ-gē*, want fell, *gē* seems to be used as a feminine instead of *gī*.

The conjunctive participle is formed by adding *an* to the root. Thus *māran*, having beaten. A sort of continuous conjunctive participle is formed by adding *tānī* (for *thānē*, having become, as we see from the Central Provinces specimens) to the root, as in *rē-tānī*, while remaining; *dē-tānī*, while giving.

Vocabulary.—The Rājasthānī idiom of employing *kō-nī*, at-all not, for the negative is very common.

The following unusual words occur in the specimen :—

ajī, or *wajī*, and
āt, a sound
bātī, bread
ḍhyā, with

kamēḍī, a bird
kēlḍā, *kēlḍū*, a calf
kwatrā (= *kuṭrā*), a dog
māṭī, a man

yāḍī, a mother.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ OR WANJĀRĪ.

(BERAR.)

SPECIMEN I.

Ēkē māṭī-na dī bēṭā vēṭē-tē. Anu-mē nānakyā
A man-to two sons becoming-were. Them-among the-younger
 āp^anē bāpē-nē kyō, ‘bāpū, jō manē āyī-chha, ō māl-matā-rū
his-own father-to said, ‘father, what to-me will-come, that the-property-of
 vēṭō manē dē-nāk.’ O-nē ō-rē māl-matā anu-mē vēṭ-dinō.
share to-me give-away.’ Him-by his the-property them-among was-divided.
 Wajī nānakyā ohhōrā thōḍā danē-mē sē māl-matā gōlā kar-lidō,
And the-younger son a-few days-in all wealth collected made,
 wajī ghaṇ-mē gyō. Wajī wattē rē-tānī wadhāl-panē-tī sē
and a-far-land-in he-went. And there while-remaining debauchery-by all
 pīsā waḍā-dēnō. Janā ō-nē sē pīsā kharach kar-nākō,
money he-squandered. When him-by all money expended was-made-entirely,
 janā ō dēs-ma mōṭhō kāl paḍ-gō, jē-na tō-nē velā paḍ-gē;
then that country-in a-great famine fell, by-which him-to want fell;
 ajī ū gyō, ajī ō dēs-rē ēkhāḍī bhalē māṇas-jērē pagēli
and he went, and that country-in-of a rich man-near servant
 ryō. Wajī ō-nē sūrī charāy-nē āp^anē khētē-mē ō-na
remained. And him-by swine feeding-for in-his-own field-in as-for-him
 mēlyō. Wajī jakō sūr bhaskō khādō, ō bhaskā-tī ō-nē
he-was-sent. And what the-swine chaff ate, that chaff-with him-to
 ō-rā pēṭ khushī-tī bharā-jātō. Ajī ō-na na-kōi dinō.
his-own belly happiness-with he-would-have-been-filled. And him-to no-one gave.

Janā ū sudē-mā āyō, janā ū kyō, 'mhārē bāpē-rē nōk^arē-mē-ti
When he sense-in came, then he said, 'my father-of servants-in-from
 kat^arā-k rōj-dār ād^amī-na pēt bhar aji man-maktō bāṭi mali-jāy,
how-many-very hired men-to belly full and to-spare bread is-got,
 aji mē bhukē-ti marū-chhū. Mē uṭhī-chha, aji mārē bāpē-kanē
and I hunger-by dying-am. I will-arise, and in-my father-in-vicinity
 jāhyū-chha, aji ō-na kahēn, "bāpū, mē Bhag^awānē-rē-par ān
will-go, and him-to I-will-say, "father, I God-of-on and
 tār-āga pāp kidō-chhū, waji aji-ti tārō bētō kahwānō mē
thee-before sin done-have, and to-day-from thy son to-be-called I
 āchhō kō-nī. Tārē rōj-dār mān^asē-mē-ti manē ēk rōj-dār kar."'
good at-all-not(-am). Thy hired men-in-from me one hired make."'
 Aji ū uṭhō, aji ō-rē bāpē-sāmō āyō. Paṇ janā ū
And he arose, and him-of father-near came. But when he
 ghaṇ-mē-hī vētō ō-rō bāp ō-na dēkhō; waji kiw āw-gī;
distance-in-even was his father him saw; and compassion came;
 waji dhātō; waji ō-rō gaḷā-ma paḍ-gō, aji ō-na chhumō. Aji
and he-ran; and his neck-on he-fell, and him he-kissed. And
 chhōrā ō-na kahē, 'bāpū, Bhag^awānē-rē-par aji tār-āga mē pāp
the-son him-to says, 'father, God-of-on and thee-before I sin
 kidō-chhū, waji aji-ti tārō bētō kahwānō mē āchhō kō-nī.'
done-have, and to-day-from thy son to-be-called I good at-all-not(-am).'
 Paṇ bāp āp^anē nauk^arē-nē kyō, 'ghaṇō āchhō kap^adā māgā,
But the-father his-own servants-to said, 'very good robe bring,
 aji ō-na ō peh^arāw; aji ō-rē hātē-mē viṭhī ghāl, waji ō-rē
and him-to it put-on; and on-his hand-on a-ring put, and on-his
 pagē-mē jōḍā ghāl; waji ō laṭ kēḍā war-liyā aji ō-na kāt-nākh;
foot-on shoes put; and that fattened calf bring-here and it slaughter;
 waji ō-na khāū-chha ān khush hōū-chha; kaḷ^akī ā mārō chhōrā
and it we-eat and happy become; because this my son
 mar-gō-thō, waji pharan bach-gō; ū gamā-gō-thō, waji lābhō.' Waji
dead-gone-was, and again escaped; he lost-gone-was, and was-got.' And
 tē chain karē lāg.
they rejoicing to-do began.

Aji ō-rē mōṭhō chhōrō khētē-mē vētō-tō. Waji janā ū
And him-to the-elder son field-in becoming-was. And when he
 āyō waji gharī-tōḍē nik^ali pūch-gō, janā nāch-tamāsō ō-nē
came and the-house-to near arrived, then dancing-festival him-to
 āṭ-āyō. Waji ō-nē nauk^arē-mē-ti ēkē-na bulāyō,
sound-came. And him-by servants-in-from as-for-one he-was-called,
 waji ū-na puohhyō, 'i kaśō-rō chha?' Waji ū ō-na kahē,
and as-for-him he-was-asked, 'this what-of is?' And he him-to says,

tārō bhāi āyō-chha, wajī tārē bapē-nē latā kē
thy brother come-is, and thy father-by the-fatted calf root. Thus māran, havin
 kaḷ-kī ū hasī-khusī-sō tō-na maḷ-gō.' Wajī¹ by adding tānī (for thān
because he safe-and-sound him-to has-been-met.' And s) to the root, as in rē-tān,
 wajī gharē-mē jāy-nī. Kaḷ-kī ō-rē bā
and the-house-in he-goes-not. Therefore him-to the-fat at-all not, for the negative
 aji ō-na sam^ajāyō. Wajī ū ō-rē bāpē-nū
and him-to remonstrated. And he his father-to ans.
 kahē, 'dēkh, mē ēāt^arā waras tārē sēwā kidō, wajī mē
says, 'see, I so-many years to-thee service did, and I at-any
 ghaṭ^akā-r-upar tārō hukūm mōḍō kō-nī, aji hī manē tū
time-of-on thy order disobeyed at-all-not, and yet to-me thou
 na-karhāi bak^arā-ra pilā dinō kī mē mārē dōstē-rē barābar
not-ever a-goat-of young-one gavest that I my friends-in-of with
 ānand karū-chha. Paṇ jē-na tārō māl-matā kach^anī-nē warād-dinō,
rejoicing make. But by-whom thy property harlots-to was-squandered,
 ā tārō chhōrō ātē barābar ō-rē karitā laṭ kēldū tu
this thy son on-coming with him-for for fatted calf thou
 kātō-chha.' Wajī ū ō-na kēhō, 'chhōrā, tū nēh^amī mārē dhyā
slaughtered-hast.' And he him-to said, 'son, thou always to-me near
 chhī, wajī mārō jē-kōi chha, tē sārō tārō chha. Wajī āpaṇ ānand
art, and mine whatever is, that all thine is. And we rejoicing
 karū-chha, aji sakhī hōū-chha, ī āp^anē-nē āchhō chha, kaḷ-kī ā tarō
make, and happy become, this us-to good is, because this thy
 bhāi mar-gō-thō, wajī pharī bach-gō; aji ū gamā-gō-thō, wajī
brother dead-gone-was, and again escaped; and he lost-gone-was, and
 lābhō.
was-found.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ OR WANJĀRĪ.

(BERAR.)

SPECIMEN II.

Bāp bēṭā-rō jhag^adō vē-gō. Bāpē-phērana bēṭā risān
A-father son-of quarrel occurred. The-father-with the-son being-angry
 chalō-gō. Yāḍī manāī, 'bēṭō, hōṭō pharī ā-jō.' Yāḍī-rō
went-away. The-mother remonstrated, 'son, back again come.' The-mother-to
 kō-nī mānō. Bēṭō risāyō-tisāyō ḍag^arō-chālō. Wan-wāsē-nē
at-all-not he-heeded. The-son being-very-angry went-forward. A-foreign-land-to
 ḍag^arō-chālō. Janā jarā-sēkō āg chalō-gō, janā jam^anī bājū
he-went-forward. When a-little-distance ahead he-went, then right side
 mōr^adā ṭōkē, ān ḍāī bājū sāli bōli. Āg dēkhū tō
a-peacock screams, and left side a-jackal howled. In-front he-saw verily
 ēk wāṭ chhō minā-rī sukhē-rī vēti-ti. Dus^ariyē wāṭ tinē
one road six months-of happiness-of being-was. Another road three
 minā-rī dukhē-rī vēti-ti. Bēṭō sukhē-rī wāṭ chhōḍ
months-of sorrow-of being-was. The-son happiness-of road abandoning
 dukhē-rī wāṭ gyō. Ag dēkhū tō wāgh^adā sutōrō vērō-chha
sorrow-of road went. Ahead he-saw indeed a-tiger asleep lying-is.
 Ō uṭhō kyō kī, 'bēṭā, kimē-rē chālō?' Bēṭō kyō kī,
He arose said that, 'son, where-to do-you-go?' The-son said that,
 'wan^awās-na jāū-chhū.' Wāgh^adō kyō kī, 'wan^awās-nō kim
'a-foreign-land-to going-I-am.' The-tiger said that, 'foreign-land-to why
 jāw-chhī? dī-dī hāt atta dēkhā.
going-art-thou? two-two (i.e. one or two each) hands (i.e. feats) here show.
 Pahili-rē chōṭ tū-hī kar, rē bēṭā. Ō kyō kī, 'pahili-rē
At-the-first blow thou-verily act, O son.' He said that, 'at-the-first
 chōṭ tū-hī kar, māmā.' Ākhērī-rī wāt bēṭā chōṭ kidō,
blow thou-verily act, O-maternal-uncle.' End-of affair the-son blow made,
 paṇ chhaḷ-gī. Uṭhō-rī wāgh^adā pak^adārē lidō, ān ū-nā mārī-nākhō.
but missed. Uprose the-tiger seized took, and him killed.

FREE TRANSLATION OF THE FOREGOING.

A quarrel took place between a father and a son; and the latter got angry with the former, and set out on a journey. The mother remonstrated, saying, 'child, return back; he did not heed his mother, but being angry and indifferent went forth; and set

out for a distant country. When he went a little distance ahead, he heard a peacock scream on his right, and a jackal howl on the left.¹ He then looked before him; and saw one road of six months resulting in happiness; the other of three months resulting in grief. The son left the happy one and took the other full of misery. No sooner did he throw a glance ahead than he saw a tiger lying down asleep. He got up and said, 'child, where are you going?' The boy said, 'I am going to a distant country.' The tiger said 'what do you go for to a distant country? Show me your skill in fighting once or twice here. Child, begin you with the first stroke.' The boy said, 'no nunkey, you begin with the first stroke.' At last the boy gave the first cut, but missed, and the tiger sprang up, seized him, and killed him.

¹ These are unlucky omens.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀṆĪ OR WAṆJARĪ.

(BERAR.)

SPECIMEN III.

TWO LABHĀṆĪ SONGS.

I.

Sāchō Sēwābhāyā.

*True Sēwābhāyā.*Tā-rē kāchē^h kachan-rī kāyā.*Him-to crystal gold-of body.*

Sēwābhāyā vē-gō.

Sēwābhāyā having-been-is-gone.

Sūkā-nē gādī dē-gō.

Sūkā-to throne having-given-he-went.

Jētā-nē parasan vē-go.

Jētā-to pleased having-been-he-went.

Bhāyā dōlat jōdō.

Sēwābhāyā wealth accumulated.

Tā-rē Tuḷārām chha ghōdō.

Him-to Tuḷārām is horse.

Dachchhā dōlat bhārī.

*Prosperity wealth great.*Nāgārō āb^adāgīrī.*Drums umbrellas.*Mēh^amadyā gāvē dhāḍī.*Mēh^amadyā sings the-bard.*

Jē-na ān dhan dēṇō bhārī.

Whom-to food wealth is-to-be-given much.

II.

Bāgh-bagīchyā dharamē-rī bāwadī,
*Grove(-and)-garden virtue-of a-well,*Jattē barājē purō Rām.
Where shines the-great Rām.

Rām tō-nē āchhō kariyō nyāhāl. (1)

Rām thee-to good may-make prosperity. (1)

Sattatē-rī Sitā, pattē-rō Lachh^amaṇā,
Chastity-of Sitā, faithfulness-of Lakshmaṇ,
 Hanumān jōdhā tārē sāt.
Hanumān warrior of-thee with.

Rām tō-nē āchhō kariyō nyāhāl. (2)
Rām thee-to good may-make prosperity. (2)

Nahī-tō dhōkī dōrī dōrī Dārakā.
Not-veryly pilgrimage twice twice (to-)Dwārakā.

Haradē-mē warasō Bhagawān.
The-heart-in dwells God.

Bālā-jī-nī Dārakā, Kisin-jī-nī Dārakā.
Bālā-jī-of Dwārakā, Kṛishṇ-jī-of Dwārakā.

Rām tō-nē āchhō kariyō nyāhāl. (3)
Rām thee-to good may-make prosperity. (3)

Dharamitō Bābā Bālā-jī sādār,
Dharamitō Bābā Bālā-jī-of devotee,

Bhar bhar pasī dē-chha dān.
Full full handfuls giving-is gifts.

Rām tō-nē āchhō kariyō nyāhāl. (4)
Rām thee-to good may-make prosperity. (4)

FREE TRANSLATION OF THE FOREGOING.

I.

(*A poem in honour of Sēwābhāyā, a Labhāṇā hero.*)

There was Sēwābhāyā. His body was brilliant as silver and gold.

Sēwābhāyā is dead and gone. He left his throne to Sūkā, and gave Jētā his blessing.

Great wealth had Sēwābhāyā amassed. He had the horse Tuḷārām.

Worldly wealth had he in plenty. He had drums and umbrellas as tokens of his royalty.

Mēhmadyā the Bard sings this song. To him it is every one's duty to give many presents of food and money.

II.

(In praise of Dharmītō Bābā, who planted a grove and built a masonry well.)

(1) There is a grove and a garden, and a well built as an act of charity, where shines the great Rām himself in all his glory (and grants all the wishes of the donor). May Rām endow thee with good prosperity.

(2) Sitā the chaste, Lakshman the faithful, Hanumān the 'mighty warrior, are all with thee. May Rām endow thee with good prosperity.

(3) It is useless to make two pilgrimages to Dwārakā, for it is in thy heart that God dwells. There, too, is the Dwārakā of Bālājī,¹ the Dwārakā of Kṛishṇa. May Rām endow thee with good prosperity.

(4) Dharmītō Bābā, the devotee of Bālājī, gives gifts in full handfals. May Rām endow thee with good prosperity.

¹ Bālājī is the name given to the infant Kṛishṇa. Dwārakā is, I need hardly say, sacred to Kṛishṇa.

LAMĀNĪ OF NASIK.

The Labhānī or, as it is locally called, Lamānī of Nasik differs in no way from that of Berar. As a specimen, it will be sufficient to give an extract from a popular poem. The specimen gives a good example of the very peculiar vocabulary of the tribe. I am not certain that all the words have been correctly translated. They are not found in any dictionary, and I give the meanings as they have been reported to me.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LAMĀNĪ.

(DISTRICT NASIK.)

- Chhān tō tōḍ, ṭāḍō lādē-dō, rē Isarā.
Camp verily having-broken, bullock-herd load, O Isarā.
- Chhān tō tōḍ, ṭāḍō lādē-dō lādē-dō ra. (1)
Camp verily having-broken, bullock-herd load load O. (1)
- Chōḍō sō dēkhan, ṭāḍō ḍhāl-dō, rē Isarā.
The-plain that having-seen, the-bullock-herd let-loose, O Isarā.
- Chōḍō¹ sō dēkhan, ṭāḍō ḍhāl-dō, ḍhāl-dō ra. (2)
The-plain that having-seen, the-bullock-herd let-loose, let-loose O. (2)
- Aḍā-mōḍā-rō pālā māḍē-dō, rē Isarā. (3)
Rooms-of bags arrange, O Isarā. (3)
- Lāl charuñjā pāl māḍē-dō, rē Isarā. (4)
Red stretching-with-strings tent arrange, O Isarā. (4)
- Ṭāṭ palān pāni-mā nākhē-dō, rē Isarā. (5)
Saddle-cloth saddle water-in put, O Isarā. (5)
- Bāpē bēṭā-rō jhagaḍō māchiō, rē Isarā. (6)
Father son-of quarrel arose, O Isarā. (6)
- Ābkē-rō pērḥō, bēṭā, jāyē-dō, rē Isarā. (7)
This-of year, son, go-let, O Isarā. (7)
- Ṭāṭ palān pāni-mī-ti kāḍhē-lō, rē Isarā. (8)
Saddle-cloth saddle water-in-from out-take, O Isarā. (8)
- Ghiyē gaḷē-na ghōḍā mēlē-dō, rē Isarā. (9)
Ghee molasses-for horses send, O Isarā. (9)
- Chāwaḷ bharē-na khāḍū mēlē-dō, rē Isarā. (10)
Rice filling-for bullock send, O Isarā. (10)
- Dāhī-sāṇē-nē bhēḷa karē-lō, rē Isarā. (11)
Wise-men-of collection make, O Isarā. (11)

¹ Each line is repeated exactly after the model of the first two. I shall not write the repetition again.

- Dāhī-sānī-na bhēla karē-lō, rē Isarā. (12)
Wise-women-of collection make, O Isarā. (12)
- Āb ghiyē gaḷē-rē ghōḍā āwa-gē, rē Isarā. (13)
Now ghee molasses-of horses are-come, O Isarā. (13)
- Chāwaḷ bharē-na khāḍū āvē-gō, rē Isarā. (14)
Rice filling-for bullock is-come, O Isarā. (14)
- Bir balāyan-na nāwaṇ mēlē-dō, rē Isarā. (15)
Women calling-for a-barber send, O Isarā. (15)
- Sāyiyē-thāwar sādī tāṇē-lō, rē Isarā. (16)
On-Saturday the-veil stretch, O Isarā. (16)
- Pāch ghaḍawā-rē ghōṭā ghōḷē-lō, rē Isarā. (17)
Five jars-of bhang-sherbet compound, O Isarā. (17)
- Pāch lōṭa-rē garu-rō mēlē-dō, rē Isarā. (18)
Five pots-of the-priest-of send, O Isarā. (18)
- Dāhē-sānē-rō wachan māḡē-lō, rē Isarā. (19)
Wise-men-of blessing ask, O Isarā. (19)
- Āchhē jagatērō maḷawō jīmāḍō, rē Isarā. (20)
Well make-arrangements the-guests feed, O Isarā. (20)

FREE TRANSLATION OF THE FOREGOING.

(The song deals with the adventures of the Labhānā hero Isarā. In the first verses he is addressed by his father.)

(1) 'O Isarā, break our camp and load our pack-bullocks. Look out for a wide plain, and there let the cattle loose. Make a room of the grain-bags and over them stretch a red cloth so as to form a tent. (5) Put the bullock harness into water to clean it.'

(Isarā demands to be married at once, but his father at first refuses.)

A quarrel arose between the father and the son. 'My son, let this year pass. In the meantime take the bullock harness out of water.'

(Isarā insists, and at length the father consents to an immediate marriage. In the following lines the marriage procedure is referred to.)

'Send for horses loaded with ghee and molasses, (10) and for bullocks laden with rice. Call a meeting of wise men and wise women (and take their advice). Here come the horses laden with ghee and molasses, and the bullocks laden with rice. (15) Send a barber to invite the women, and on Saturday have the veil stretched out.¹ Make five jarfuls of *bhang*-sherbet, and offer five pots full to the family priest. Invoke blessings from the wise men, (2) and make good arrangements for giving the guests a dinner.'

(The rest of the poem, which is a long one, has not been recorded. It describes Isarā's marriage, and the heroic feats performed by him and by his bride. Isarā's best friend had become his foe on account of the marriage, having become himself enamoured of the bride. It was with him that the struggle took place, which resulted in Isarā's complete victory.)

¹ Invitations to a wedding are carried by a barber. Just before the marriage ceremony proper, four men hold a *sārī*, or veil, stretched out like a canopy, over the heads of the bride and bridegroom.

LAMĀNĪ OF BELGAUM.

It will suffice to give one more specimen of the Lamānī of the Bombay Deccan, a short extract from a version of the Parable of the Prodigal Son which comes from Belgaum. An example is, indeed, hardly necessary, for it will be seen that the dialect is the same as that of Berar. The only small point of difference is that in words like *ra*, to, the final *a* is sometimes dropped so that we get simply *r*. Thus, *māṭī-r*, for *māṭī-ra*, to a man.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LAMĀNĪ.

(DISTRICT BELGAUM.)

Ēkē	māṭī-r	dī	bēṭā	vētē-tē.	Ōnō-r-māyī	nān ^a kyā	bēṭā
<i>One</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-of-in</i>	<i>the-younger</i>	<i>son</i>
bāpē-na	kyō,	‘bāp,	tārō	mālē-māy-tī	manṇa	āy-rō	vētō
<i>the-father-to</i>	<i>said,</i>	<i>‘father,</i>	<i>thy</i>	<i>property-in-from</i>	<i>to-me</i>	<i>coming-of</i>	<i>share</i>
manṇa	dē.’	Bāpū	ōnō-r-māyī	ō-rō	mālē	pāḍ-dīnō-ḥhē.	Nān ^a kyā
<i>to-me</i>	<i>give.’</i>	<i>The-father</i>	<i>them-of-in</i>	<i>him-of</i>	<i>property</i>	<i>divided.</i>	<i>The-younger</i>
bēṭā	ō-rō	vētō	lēna	ghaṇ-mē	malkē-na	jana	ghaṇ
<i>son</i>	<i>him-of</i>	<i>share</i>	<i>having-taken</i>	<i>far-in</i>	<i>country-to</i>	<i>having-gone</i>	<i>many</i>
dāḍ	kō-nī	hōyē-tō.	Atarājya-mā	ū	anāḍī	vēna	ō-rō
<i>days</i>	<i>any-not</i>	<i>were.</i>	<i>The-meantime-in</i>	<i>he</i>	<i>riotous</i>	<i>having-become</i>	<i>him-of</i>
mālē	sē	gamā-lidō.	Ū	yū	kidō,	jērē	pachya
<i>property</i>	<i>all</i>	<i>squandered.</i>	<i>He</i>	<i>thus</i>	<i>did,</i>	<i>then</i>	<i>afterwards</i>
malkē-mā	mōṭō	kāl	paḍana	onna	garībī	āw-gi.	ō
<i>country-in</i>	<i>great</i>	<i>famine</i>	<i>having-fallen</i>	<i>to-him</i>	<i>poverty</i>	<i>came.</i>	

LABHĀNĪ OF THE CENTRAL PROVINCES.

The Labhānī of the Central Provinces differs only from that of Berar in being more corrupt. It is everywhere mixed with the local vernacular of the tract where the speakers are found, but its basis, as in Berar, is the language of West Rajputana and North Gujarat.

I give three specimens of it, one from the centre of the Provinces, one from the west, and one from the east.

LABHĀNĪ OF MANDLA.

The following version of the Parable of the Prodigal Son comes from Mandla, and is a good example of the Labhānī current in the Central Provinces. Everywhere in these Provinces it is based on the same dialect as that which we found in Berar, but it is always much corrupted by being strongly mixed with the local dialect of the place. I have selected the Mandla version because it is fairly central, and because it has been very carefully prepared. Here it will be seen that the language is mixed with the Eastern Hindī of that district. Indeed, the Eastern Hindī element often predominates to the total exclusion of the Labhānī forms. For instance, in the very first line we have the Eastern Hindī genitive termination *kēr*, instead of the true Labhānī *rō* or *nō*.

The Labhānī element itself is a good deal altered. We find the letter *r* by itself used to indicate the genitive case, instead of *rō*, and this *r* is even added to words which are already in the genitive as in *tārō-r*, thy, and even *tarī-r bhāz*, thy brother. This *r* is even added to the adverb *ōtē*, there, so that we have *ōtē-r*, of there, used to mean 'of him.'

For the locative postposition we have *thānī* or *thānē*, as in *galō-thānī*, on the neck. *Thānī* is literally the Gujarātī *thānē*, having been, and it, as well as the cognate form *chhānē* or *chhānī*, formed from the verb *chhē*, he is, is used to make conjunctive participles, as in *uṭh-chhānē*, having arisen; *dēkh-thānē*, having seen; *daur-thānī*, having run. So in Berar we had *dē-tānī* (for *dē-thānī*), on giving.

The verb substantive is conjugated as follows:—

Present.

	Sing.	Plur.
1	<i>chhū</i>	<i>chhā</i>
2	<i>chhai, chhē</i>	<i>chhō, chhē</i>
3	<i>chhai, chhē</i>	<i>chhai, chhē</i>

The plural is often used for the singular. Thus, *ham chhā*, I am.

The following very peculiar forms are given in a list received from Mandla. I have met them nowhere else, and hence have been unable to check them.

	Sing.	Plur.
1	<i>chhukan</i>	<i>chhūk^aran</i>
2	.....	<i>chhūk^aran</i>
3	.....	<i>chhūk^aran</i>

The word for 'was,' 'were' is *achchhē* or *chhē*. The Eastern Hindī *rahē* is also common.

Chhē is added to almost any verbal form without affecting the meaning. Thus, beside present definites like *marī-chhē*, I am dying, and imperfects like *khāt-chhē*, they

were eating, we have it added to the simple past, as in *kahō-chhē*, he said; *gaya-chhē*, he went; *kāṭ-chhē*, he spent (time); so we have in the future *jawā-chhē*, we (I) will go; *kah'wā-chhē*, we (I) will say. In fact the future is almost the same as the present definite, *mār-chhū*, I will strike; *mār-chhō*, you will strike; and so on, besides *mārū-chhē*; *mārō-chhē*, and other forms.

Again *chhē* is added to the Imperative in *kar-chhē*, make (me as one of thy servants); and even to a verbal noun as in *rahanwārē-chhē madhē*, amongst the inhabitants. In *bhāran-chhē*, he wished to fill, the words appear to mean literally 'he was for filling.'

As already said, the conjunctive participle is formed by adding *chhānē*, *thānē* or *thānī*. We have also the Eastern Hindī suffix *ke*, and a parallel form, *kō*, in *nikāl-kō*, having taken out.

In one instance *kahō*, he said, is contracted to *kōh*.

Note the Rajasthānī method of forming casual verbs by adding *ṛ*, as in *rakhārō*, kept.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHAṆĪ OR BANJĀRĪ.

(DISTRICT MANDLA.)

Kōi ād^amī-kēr dī chhōrā achchhē. Un-mē-sē nān^akiyā
A-certain man-of two sons were. Them-in-from the-younger
 bāp-sē kahō-chhē ‘ai bāū, dhan-madhē jō-jō hamār bāṭō
the-father-to said, ‘O father, the-wealth-in whatever my share
 haiī sō hamē dēnē.’ Tab ū ap^anō dhan bāṭ dīnō.
will-be that to-me (is-)to-be-given.’ Then he his-own wealth dividing gave.
 Thōrō dīn gaya-chhē ki nān^akiyā chhōrā sārī kuchh sakalē-kēr
A-few days passed that the-younger son all whatever collected-having
 dūr muluk ḍagar-gayō, aur ṭē bad^amāsī-mē dīn kāt-chhē ap^anō
a-far country went, and there riotous-conduct-in days spent his-own
 dhan khō-dīnō. Jab ū suganī kharch-kar-nākō tab us mulk-mō
wealth squandered. When he all had-expended then that country-in
 khūb kāl parō, aur ū khūb garib hō-gaō; aur ū ū mulk-kē
great famine fell, and he very poor became; and he that country-of
 rahan^awārē-chhē madhē ēk-kē yahā rah^awā-chhē. Jō ō-nē ap^anō
inhabitants among one-of near remained. Who him his-own
 khēt-mē sūr charāy-lē mēlō-chhē. Aur ū un chhimiyō-sē jōn
field-in swine grazing-for sent. And he those husks-with which
 sūr khāt-chhē āpan pēt bhāran-chhē. Kōi kō-nī dēwō-
swine eating-were his-own belly for-filling-was. Anybody at-all-not giving-
 rahē. Tab u-nē khabar bhāī, aur ū kahō, ‘hamār bāp-kē
was. Then him-to senses came, and he said, ‘my father-to
 katrā-k bhūtiyō-kē khānā-sē wār^asik bāṭī hē-gī, aur ham bhūkhō
how-many labourers-of eating-than more bread became, and I of-hunger
 marī-chhē. Ham uṭh-chhānē jawā-chhē bāp ḍāhar, aur ō-nē
dying-am. I arising will-go father near, and him-to
 kah^awā-chhā, “hē bāū, ham-nē Bādāl-kē ul^atā aur āp-kē mun-ḍhāngē
I-will-say, “O father, me-by Heaven-of against and your in-presence
 pāp kīdō-chhē; aur ham tār chhōrā kahān lāyak kō-nī chhā,
sin done-was; and I thy son to-be-called fit at-all-not are(i.e., am),
 tār nōkar-kē ēk-kē barābar rakhāp.” Ū uṭh-thānī ap^anō bāpō
thy servants-of one-of equal keep (me).” He arisen-having his-own father
 ḍhāī ḍag^arō. Par ū alagī dūr rahō ō-rō bāū ū-ūpar dēkh-thānē
near went. But he yet far was his father him-upon seeing

dayā rakhārō, daur-thānī galō-thānī lapaṭ-kē chūmō.
compassion did, run-having neck-on having-stuck kissed(him)
 Chhōrā ō-nē kōh, 'hē bāū, Swarg-kē bīruddh aur tumhār mun-
The-son him-to said, 'O father, Heaven-of against and your in-
 dhāngē pāp kidī-chhā. Ab ham tār lar^akā kahān lāyak kō-nī
presence sin done-was. Now I thy son to-be-called fit at-all-not
 chhā.' Par bāū ap^anō chākar-nē kōh, 'achhō-mē achhō
am.' But the-father his-own servants-to said, 'good-among good
 kap^arā nikāl-kō ō-nō pah^arā-dō; ōtē-r hāthē ūṭī aur
robe having-taken-out him-on put; there-of in-hand a-ring and
 pagē-mē pan^ahī pah^arā-dō; aur tājā bāṭī kar-chhē, aur ham khāvē
feet-in shoes put; and ready bread make, and we may-eat
 aur khuśyālī karē. Ī hamār chhōr mar-gaō, aur phiran
and merriment may-make. This my son was-dead, and again
 jī-āyō; khō-gaō, phiran mil-gaō.' Tab ōū khuśyālī karan
to-life-came; was-lost, again is-found.' Then they merriment to-do
 lāgō.
began.

Ō-nō mōṭō chhōrā khēt-mē rahō. Jab ū ātō-rahō gharē dhāī
His elder son field-in was. When he coming-was house near
 pahuchō-gaō, tab gājā-bājā aur nāchā-kē ō-r āwāj sam^arō, aur
reached, then music and dancing-of that-of sound he-heard, and
 ū ap^anō chākar-madhē ēk-lā bulā-kē pūchhō-chhē, 'Ī kaiī
he his-own servants-among one-to called-having asked, 'This what
 chhē?' Ū ō-nē kahō, 'tārō bhāī āī-chhē; aur tumhār bāū
is?' He him-to said, 'thy brother come-is; and your father
 barā bhōjan banāyē-chhē; ē-rē-wāstē kī ī chhōrā achchhō rahai.'
great feast prepared-has; this-of-for that this son well is.'
 Par ū ris kidō aur andar jānō kīnō na chāhō. Ē-r-wāstē
But he anger did and in going to-do not wished. This-of-for
 ō-rō bāū manānō lagō. Ō-rī bāū-sē jabāb dīnā, 'dēkh,
his father to-remonstrate began. His father-to answer (he)-gave, 'see,
 it^anā baras tārī sēwā kar^atē-hō, aur tārō hukum kadhī nanī
so-many years thy service doing-(I-)am, and thy order ever not
 tārō, aur āp mannē kō-nō dīnō, bak^arā na dīnō,
(I-)disregarded, and you to-me anything-not gave, a-goat not gave,
 kī ham ap^anē dōs^adārō sāthē-r-māhē khuśī rahē-tē; ī tārō-r
that I my-own friends with merry might-be; this thy
 chhōrā kas^abī-r sāthō-r rahō-kē tārō dhanō khān-nakhā, janā ū
son (who) harlots-of with-of living thy wealth devoured, when he
 āyō tabhī ō-r-wāstē barō khānō banāyē-chhē.' Bāp ō-nē
came then-even him-of-for a-great feast prepared-is.' The-father him-to

kahō, 'hē chhōrā, tū sārō din hamār saṅg banō rahiyō; jō
said, 'O son, thou all day of-me with at-ease hast-lived; what
 hamār chhē, sō tārō chhē; khuśī-karū-kar rahiyā, kī ī
mine is, that thine is; merry-making let-us-live, for this
 tarī-r bhāī mar-gaō, aur phir jī-āyō; khō-gaō, phiran
thy brother was-dead, and again to-life-came; was-lost, again
 mil-gaō.'
is-found.'

LABHĀNĪ OF HOSHANGABAD.

In Hoshangabad, in the west of the Central Provinces, the Labhānī is corrupt like that of Mandla, but not so corrupt. On the other hand, many of the corruptions of the Labhānī of this district clearly come from the Punjab. This is specially evident in the frequent use of *dā* (*dē*, *dī*) as the suffix of the genitive, and of *nū* as the suffix of the dative. The basis is, however, the same as that of the Labhānī of Berar, *viz.*, the language of Western Rajputana and Gujarat.

The following points may be noted. There is the usual *rō* suffix of the genitive, as in *lōṛiyā-rī māṁ*, the mother of the children; *kuṛ^amī-rā ghar*, in a Kurmī's house; *u-raī bōlī*, by her (*i.e.*, she) said.

We have the Panjābī *dā* series in *bām^anā-dī* (for *-dē*) *ghar*, in the house of a Brāhmaṇ; *kē-dā bāṇā*, the arrows of some; *putā-dī-ōrat*, the wife of the son; *u-dē*, to him, for her; *u-dyā byāw*, her marriage.

The Gujarātī-Panjābī *nō* series is also common, as in *putā-nī ōrat*, the wife of the son; *putā-nī*, *puttā-nī*, to the son (or sons); *u-nē putā-nē*, to her son; *puttā-nī chalā-gyā*, by the six sons it was gone, the six sons went away; *jē-nī*, by whom; *khāṇā-nū*, for eating; *dharī-nō*, having carried. Note that the *n* of the suffix is often cerebralized.

Note how the word *yādī*, mother, here appears under the form *yānī*, in the meaning of 'female.'

Note also the use of *vē* (*i.e.* *whē*) for 'was.'

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ.

(DISTRICT HOSHANGABAD.)

Ēk	rājā	rah-vē.	U-dē	sat	laṛ ^a kē	rah-vē.	Jidu
<i>A-certain</i>	<i>king</i>	<i>there-lived.</i>	<i>Him-to</i>	<i>seven</i>	<i>sons</i>	<i>there-were.</i>	<i>When</i>
mah ^a lyā-par							
		charhū-gyā	bāṇā	phēkyā,	tō	kē-dā	tō
<i>on(-the-terrace-of)-the-palace they-mounted arrows they-threw, then some-of indeed</i>							
rājā-ghar	gyā,	kē-dā	kumhārā-par	gyā,	aur	kē-dā	bāṇā
<i>on-king's-house</i>	<i>went,</i>	<i>some-of</i>	<i>potter('s-house)-on</i>	<i>went</i>	<i>and</i>	<i>some-of</i>	<i>arrows</i>
jōgyā-pai	gyā,	kē-dā	tēliyā-pai	gyā,	ēk	bām ^a nā-dī	
<i>jogī('s-hut)-on</i>	<i>went,</i>	<i>some-of</i>	<i>oil-monger('s-house)-on</i>	<i>went,</i>	<i>one</i>	<i>Brāhmaṇ-of</i>	
ghar	gyā,	kē-dā	kuṛ ^a mī-rā	ghar	gyā,	kē-dā	vyāpārī-
<i>on-house</i>	<i>went,</i>	<i>some-of</i>	<i>Kurmī-of</i>	<i>on-house</i>	<i>went,</i>	<i>some-of</i>	<i>on-a-tradesman's-</i>
ghar	gyā.	Tēliyā-kā	ghar	lōṛī	hī,	u-dyā	byāw
<i>house</i>	<i>went.</i>	<i>The-oil-monger's on-house</i>	<i>a-girl</i>	<i>was,</i>	<i>her-of</i>	<i>marriage</i>	<i>became;</i>
kuṛ ^a miyā-ghar	lōṛī	hī,	u-dyā	byāw	huī-gyā;	vyāpārī-ghar	
<i>in-the-Kurmī's-house</i>	<i>a-girl</i>	<i>was,</i>	<i>her-of</i>	<i>marriage</i>	<i>became;</i>	<i>in-the-trader's-house</i>	

lōṛī hī, u-dyā bhī byāw huī-gyā; kumārā-ghar ēk lōṛī hī,
a-girl was, her-of also marriage became; in-the-potter's-house one girl was,
 u-dyā bhī byāw huī-gyā; bam^{nā}-ghar lōṛī hī, u-dyā bhī
her-of also marriage became; in-the-Brāhmaṇ's-house a-girl was, her-of also
 byāw huī-gyā; rājā-ghar lōṛī huī, u-dyā bhī byāw
marriage became; in-the-king's-house a-girl was, her-of also marriage
 huī-gyā; aur jōgiyā ithē bād^{ri} hī, u-dyā bhī byāw
became; and the-jōgī near a-female-monkey was, her-of also marriage
 kitā. Jad lōṛiyā-rī mā^ṇ sattē ghar khānā-nū
was-made. When the-children-of the-mother the-seven to-house eating-for
 gai, jad u-raī bōlī kē, 'chhē-nō tō lōṛiyā byāhī,
went, then she said that, 'six-to surely girls have-been-married,
 ēkā putā-nō bād^{ri} byāhī.' Tō u-dē ghar khānā-nū
one son-to a-female-monkey is-married.' Then his in-house eating-for
 gai. U-dē khānā-dānā pakāyā. Jad u-raī u-nē putā-nē bōlī
she-went. Her-for the-food was-prepared. Then she her son-to said
 kē, 'tērī ōrat kitthī?' Jadū ū lēnā-nū gyā. Bād^{ri}-nū
that, 'thy wife where-is?' Then he bringing-for went. The-female-monkey-to
 kandhē-par dharī-nō āyā. Bād^{ri} yānī khōlī
shoulder-on taken-having he-came. The-female-monkey female outer-covering
 utār-nīti an asal parī nik^{li}-āi. Phir wō dōṇū bhēryā baiṭhī-kē
took-off and a-real fairy came-out. Then they both together sat-having
 sāsū-nuwā^ṇ khānā khāyā. Jadī wō uṭhī ghar gai, jadī
mother-in-law-with food ate. When she arising house went, then
 wō bōlī kē, 'chhē putē-nī ōratē āyī-thīyā, u-nē khānā-dānā achchhā
she said that, 'six sons-of wives have-come, by-them food-etc. good
 nahī pakāyā, aru wō ēkā putā-dī ōrat khānā-dānā asal pakāyā.'
not was-cooked, and that one son-of wife food excellent prepared.'
 Phir u-dē pās mahal bād^hwāyā, aur chhē putā-nī dōyā dēs
Then her-of near a-palace was-built, and the-six sons-by another country
 chalā-gyā. Jē-nī yē bād^{ri} byāhī, jēṛiyē tō
it-was-gone. Whom-by this female-monkey had-married, by-her indeed
 mahal bād^hai kē uṭhē rahiyā. Bād^{ri}yā-dī asal parī
a-palace was-got-built and there they-lived. The-female-monkey-of a-real fairy
 huī-gī, an tak^{dīn} nikan^{li}.
became, and fate resulted.

FREE TRANSLATION OF THE FOREGOING.

A certain king had seven sons. One day they all went up on to the top of the palace, and each shot an arrow. The arrow of one fell on a king's house, of another on a potter's, of another on an ascetic's, of another on an oil-monger's, of another on a

Brahman's, of another on a Kuṛmī's, and of another on a merchant's. The oil-monger had a daughter, and the prince who shot the arrow which fell on his house married her. Similarly, another prince married the Kuṛmī's daughter, another the merchant's, another the potter's, another the Brāhman's, and another the king's. But in the ascetic's house there was only a she-monkey, and the prince whose arrow fell there married her.

Then the mother of the princes went round to eat dinner at each of her seven sons' houses. Last of all she came to the house of the prince who had married the monkey and he made dinner ready. 'Where is your wife?' said she. So he went off and came back with the monkey sitting on his shoulder. As soon as he came before the queen, the monkey took off her outer garment, and, lo and behold, she turned into a beautiful fairy. Then they all sat down and ate their meal. When the old queen got up to go home she said, 'the wives of my six other sons can't cook a bit, but this son's wife has given me a first-rate dinner.' So she had a palace built for the couple, and banished the six other sons with their wives. So the prince who married the monkey got a fine palace to live in, and she turned into a beautiful fairy. That is the way that luck turns out.

LABHĀNĪ OF KANKER.

As a last example of the Labhānī of the Central Provinces, I give a specimen from the State of Kanker, which lies well to the east. It will be seen that, if we take the Berar Labhānī as the standard, it is much purer than that of Mandla or of Hoshangabad. The infusion of the local Chhattīsgarhī is comparatively small. Note the pronunciation of *bāgh*, a tiger, as *bahāg*. The Gujarātī root *sābhar*, hear, appears here as *sāmar*. The postposition *nē* is frequently employed to indicate the case of the Agent. Note also, *warī* meaning 'he'; *kauh*, said; the Rājasthānī futures, *dihū*, I shall give, and *vīhai* (for *whaihai*), it will be; and the numerous conjunctive participles in *thānīn*.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ OR BANJĀRĪ.

(STATE KANKER.)

Ēk bahāg kōi jhāḍī-mē paṛō sūtō rahē. Ēkāēk khūb
A tiger a-certain forest-in fallen asleep was. Suddenly many
 undar ap'nō daurā-sē nikal-parō. Wō-rī āṭē-sē bahāg
mice their-own hole-from emerged. Them-of sound-from the-tiger
 chamak-gau, wajī wō-rā pañjā ēk undar-par par-gau. Rīsē-sē
started-up, and his-of paw one mouse-on fell. Anger-from
 ā-thānīn bahāg-nē wō-nē undar-kō mārē-nē man lagō-thō.
come-having the-tiger-by that-to mouse-to killing-for mind fixed-was.
 Undarā-nē arjī kīdō ka, 'āp ap'nī wajī mārō-
The-mouse-by petition was-made that, 'Your-Honour your-own and of-me-
 sāmū dēkh, māri mārē-sē āp-rā kētari-k barāi vīhai?
before look, my killing-from Your-Honour-to how-much greatness will-be?
 Ī sāmar-thānīn bahāg undarā-nē chhōṛ-dīnō. Undarā-nē kauh,
This heard-having the-tiger the-mouse-to released. The-mouse-by it-was-said,
 'dhan māri bhāg, dēkh-thānī chhōṛ-dīnō. Kōi dinē-par āpē-rā
'blessed my luck, seen-having I-was-released. Some day-on Your-Honour-of
 ī dayā-rā bad'lā dihū.' Ī sāmar-thānīn bahāg hāsō,
this mercy-of return I-will-give.' This heard-having the-tiger laughed,
 wajī jhāḍī-mē ḍagar gau. Kōi din pachhē ū jhāṛī-mōh
and the-forest-in way went. Some days afterwards that forest-in
 rahē-wāṛō-nē phāḍō lagāu-thānīn bahāg-nē phāḍāyō. Kuṅkar-kē warī
the-dwellers-by a-noose fixed-having the-tiger noosed. Because-that he
 bar'dē-nē karāī-karāī mār-nāg'tō-tō. Bahāg phāḍā-sō
the-cattle when-when (i.e., now-and-then) killing-was. The-tiger the-noose-from

nikarē wāstē khūb chāhō, tō kō-nī nikar sakō, waji wō
getting-out for much wished, but at-all-not get-out could, and he
 dukhē-r māri garaj-nē lāgō. Ū-j undar jō-kō bahāg chhōr-dīnō-tō
grief-of dying to-roar began. That-very mouse whom the-tiger released-had
 ū garaj-nē sāmār-thānīn, 'ū mārō up'kār karō-wārō,' wā-rī bōli
that roar heard-having, 'that my benefit doer,' him-of voice
 balakh-lidō, waji dhūdh-tō dhūdh-tō watē ān-pahūchō jatē bahāg phādō
recognized, and seeking seeking there arrived where the-tiger noosed
 parō-tō. Ū wa-rī chakhērī dātē-sō phādē-nē katar-nākhō, bahāg-nē
fallen-was. He him-of pointed teeth-with the-noose, cut, the-tiger
 chhōr-lidō.
released.

FREE TRANSLATION OF THE FOREGOING.

A tiger once lay asleep in a certain forest, when there suddenly came out from their hole a number of mice. The tiger, startled by the noise they made, awoke, and his paw fell on one of them. In his anger he determined to kill the little creature, but the mouse made a humble petition saying, 'let Your Honour compare Your Honour's self and this poor me. What credit will Your Honour get from killing so tiny a creature?' Then the tiger relented and let him go, and the mouse said, 'bless my luck! Your Honour saw the difference between us, and let me go. Some day or other I will return this kindness which Your Honour has shown me.' When the tiger heard these words he laughed in scorn, and took his way into the heart of the forest. Some days afterwards the forest men set a springe for the tiger, as he had been every now and then killing their cattle, and into the springe the tiger fell. The tiger did his best to get out of the noose, but could not do so, and, feeling fit to die for grief, began to roar. Now that very mouse whom the tiger had released heard the roar, and recognized the voice as that of his benefactor. So he searched about till he found him lying caught in the springe. With his sharp teeth he cut the string of the noose, and released the tiger.

BANJARI OF THE UNITED PROVINCES.

The Labhānī of the United Provinces is usually called 'Banjārī.' It closely resembles that of Berar, though it is much corrupted, and is also much mixed with the vernacular dialects of the localities in which it is found. As in Berar, its basis is the language of Western Rajputana and of Northern Gujarat. I give a complete set of examples from the district of Saharanpur, and also a short extract from Khērī. It is unnecessary to give further specimens, as throughout the provinces the only variation is the greater or less admixture of the local dialect.

BANJĀRĪ OF SAHARANPUR.

We may note the following peculiarities of the Banjārī of Saharanpur :—

As in Northern Gujarat, a cerebral *ḷ* is represented by *r*. Thus, *kāl*, famine, becomes *r*.

As usual the nominative of strong *a*-bases ends in *ō*, with an oblique form in *ā*. Thus, *ghōrō*, a horse, oblique form, *ghōrā*. Nouns ending in consonants have an oblique form in *ē*. Thus, *māl*, property; genitive *mālē-rō*: *mulk*, a country; locative, *mulkē-rē-māi*, in a country: *bāt*, a thing: *bātē-rē*, for a thing.

The usual case postpositions are—agent, *nē*; dative-accusative, *rē*, as in *gāorā-rē*, to a man; *ū-rē*, him. Sometimes we have the Gujarātī *nē*, as in *nōk^arē-nē*, to a servant. For the genitive we generally have *rō* (oblique *rā*, feminine *rī*). When it agrees with a noun in the locative, it becomes *rē*. Sometimes we have the Gujarātī *nō*, as in *ū-nō*, of him. For the locative we have *māi*, usually suffixed to the locative of the genitive, as in *mulkē-rē-māi*, in a country.

The word for 'two' is *dī*, as in Berar, not *dō*.

The Pronouns generally are as in Berar. *Manahī* or *manēhē*, is 'to me.' The word for 'he' is *ū* or *wōhō*. 'One's own' is *ap-rō*. *Āp* is also used to mean 'we,' including the person addressed. Its genitive is then *āp-rō*, and its dative *āp-rē*.

The Present tense of the Verb Substantive is conjugated as follows :—

	Sing.	Plur.
1	<i>chhā</i> or <i>chhē</i>	<i>chhā</i> or <i>chhē</i> .
2	<i>chhē</i>	<i>chhō</i> or <i>chhē</i> .
3	<i>chhē</i>	<i>chhē</i> , <i>chhāi</i> .

It will be observed that *chhē* can be used for all persons in both numbers.

The Past Tense is the Mālvi *thō*, was. Its feminine is *thī*. We should expect its masculine plural to be *thā*, but in the places where it occurs the ordinary Hindōstani *thē* is used instead. In other parts of the United Provinces *chhē* is also employed for the past tense.

The Finite verb is as in Berar. The definite present is formed by suffixing the auxiliary verb to the simple present, and not to the present participle. Thus, *marū-chhū*, I am dying.

The Past Participle does not take *y*. Thus, *kahō*, not *kahyō*, said.

The Conjunctive Participle usually takes the suffix *tī* or *thīn* (compare the Berar *tānī*, Central Provinces *thānī*). Thus, *chhadā-tī*, having left; *kar-thīn*, having done; and many others. We have also a form like *dēkhīn*, having seen. Compare Gujarātī *mārīnē*, having struck.

The Rājasthānī negative *kō-nī*, occurs.

Transitive verbs in the past tense generally, but not always, have the subject in the agent case.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

(DISTRICT SAHARANPUR.)

SPECIMEN I.

Ēk	gāorā-rē	dī	biṭṭā	thē.	Unhō-māi-sē	lōhar ^a kā-nē
One	man-to	two	sons	were.	Them-in-from	the-younger-by
bāū-sē	kahō,	‘āi	bāhu,	manahī	jō	mālē-rō bātō
the-father-to	it-was-said,	‘O	father,	to-me	what	property-of share
polhōchē-chhē,	manēhē	dē.’	Jadhē	ū-nō	māl	bāt
arrives,	to-me	give.’	Then	him-of	the-property	having-divided
dīnō.	Aur	thōrā	dīnō	pichhē	lōhar ^a kā	biṭṭā-nē jamā
was-given.	And	a-few	days	afterwards	the-younger	son-by collection
kar-thīn,	ēk	durē-rē	mulkē-māi	safar	kīdhō,	aur
made-having,	a	distance-of	country-in	journey	was-made,	and
uthē	ap-rō	māl	badmāsi-mē	khō-dīnō.	Aur	jadhē sārō
there	his-own	property	misconduct-in	was-lost.	And	when all
kharach	kar-dīnō,	jadhē	wōhō	mulkē-rē-māi	bārō	kār
expended	was-made,	then	that	country-of-in	a-great	famine
pārō.	Aur	ū	jadhē	kaṅgāl	hō-gayō,	aur
fell.	And	he	when	needy	became,	and
kāi	bhī	nā	rahō,	jad	ū	ēk
anything	even	not	remained,	then	he	a
jā	lagō.	Woh	kōr	ap ^a rā	khētō-māi	
having-gone	attached-himself.	That	landlord	his-own	fields-in	
sūr	chugāwā	bhējō,	aur	ū-nē	yeh	bātē-rē
swine	to-feed	sent,	and	him-by	this	thing-for
thī	kē	un	chudāū-sē	jinhō-nē	sūr	khātē-thē
was	that	those	husks-with	which	the-swine	eating-were
pēt	bharē,	par	woh	chhōrā-nē	kōi	nā
belly	he-may-fill,	but	that	boy-to	any-one	not
Jadhē	hōsh-māi	ā-thīn	kahō	kē,	‘mhārē	bāū-re
Then	senses-in	come-having	it-was-said	that,	‘my	father-to
kitrā	mehentiō-rē	bāṭi	thī,	aur	maī	bhūkō
how-many	servants-to	bread	was,	and	I	hungry
Maī	uth-thīn	ap-rē	bāū	dhāi	jāū-chhū,	aur
I	arisen-having	my-own	father	near	going-am,	and
						there

kēhū, "rē bāhu, maĩ thārō aur āsmānē-rō burō kīdhō-chhē,
I-say, "O father, by-me thy and Heaven-of evil done-is,
 aur abhī yeh māfik kō-nī kē thārō biṭṭā keh¹lāũ.
and now this like at-all-not that thy son I-may-be-called.

Manahī ap-rē mehenti-rē wāgar banā." "Jadhē ū ap-rē
Me thine-own servant-of like make." "Then he his-own
 bāu-rē dhāi chāl lāyō, aur ū abhī dūr thō, jadhē
father-of near step brought, and he yet far was, then

ū-rē dēkhin ū bāu-rē taras āyō, aur daur-thin
him-to having-seen that father-to compassion came, and run-having
 gōdi-māi lē-lidhō, aur barō pyār kīdhō. Chhōrā-nē
lap-in he-was-taken, and much love was-made. The-son-by

bāu-rē kahō kē, 'rē bāhu, maĩ thārō aur
the-father-to it-was-said that, 'O father, by-me thy and
 āsmānē-rō burō kīdhō-chhē, aur abhī yeh māfik kō-nī
Heaven-of evil done-is, and now this like at-all-not
 kē thārō biṭṭā keh¹lāũ.' Bāu-nē ap-rē nōk¹rō-sē
that thy son I-may-be-called.' The-father-by his-own servants-to

kahō kē, 'āchhā-sē āchhō lattō kādh-lāō, aur wōhē
it-was-said that, 'good-than good robe out-bring, and him
 pērā-dēō; aur woh-rē hātē-rē-māi gunṭhī, aur pagā-māi jūtā
clothe; and him-of hand-of-in a-ring, and feet-in shoes

pērāō; aur ham khāwā aur khushī manāwā; kāk-rē
put-on; and we may-eat and happiness may-celebrate; because
 mhārō chhōrō marō-thō, abē jī-gayō; herāy-gayō-thō, abē
my son dead-was, now became-alive; lost-gone-was, now

pā-gayō-chhē.' Jadhē wō khushī karē lāgē.
got-gone-is.' Then they happiness to-do began.

Ū-rō mōṭō biṭṭā khētē-māi thō. Jadhē gharē-rē
Him-of the-great son the-field-in was. When house-of

dhāi āyō gāyē-rī aur nāchē-rī āwāz sunī. Jadhē
near he-came singing-of and dancing-of noise was-heard. Then

ēk nōk¹rē-nē balā-thin pūchhō kē, 'ēi kāk karē-chhē?'
a servant-to called-having it-was-asked that, 'this what doing-are?'

Uh ū-nē kahō kē, 'thārō bhaiyā āyō-chhē, aur
By-him him-to it-was-said that, 'thy brother come-is, and
 thārē bāu barī khātar kīdhī-chhē, ēhē wāstē kē
thy father-(by) a-great feast made-is, this for that

wōhō wōhō-nē rājī khushī pāyō-chhē.' Ū gusē hō-thin
he him-by well happy found-is.' He angry become-having

ap¹rē man-mē chāhō kē, māi nā jāũ? Jadhē ū-rē
his-own mind-in wished that, within not I-go? Then him-of

,	bāū	ā-thīn	uhē	manāyō.	Ū	ap ^a rē
	<i>the-father-(by)</i>	<i>come-having</i>	<i>to-him</i>	<i>it-was-remonstrated.</i>	<i>He</i>	<i>his-own</i>
	bāū-rē	kahō,	‘dēkh,	at ^a rā	bar ^a sō-sē	maĩ
	<i>father-to</i>	<i>said,</i>	<i>‘see,</i>	<i>so-many</i>	<i>years-from</i>	<i>I</i>
	karū-chhū;	kadhō	thārō	hukum	anārōkārī	nā
	<i>doing-am ;</i>	<i>ever-even</i>	<i>thy</i>	<i>order</i>	<i>disobedience</i>	<i>not</i>
	eh	tē	kadhī	ēk	bak ^a rī-rō	bachchā
	<i>but</i>	<i>by-thee</i>	<i>ever</i>	<i>a</i>	<i>goat-of</i>	<i>young-one</i>
	maĩ	ap ^a rē	milēwālō-rē	sāth	khushī	karū.
	<i>I</i>	<i>my-own</i>	<i>friends-of</i>	<i>with</i>	<i>happiness</i>	<i>may-make.</i>
	yē	thārō	biṭṭā	āyō,	jin	thārō
	<i>this</i>	<i>thy</i>	<i>son</i>	<i>came,</i>	<i>by-whom</i>	<i>thy</i>
	udā-dīnō-chhē,	tō	ū-rē	wāstē	barī	khātar
	<i>wasted-is,</i>	<i>by-thee</i>	<i>him-of</i>	<i>for</i>	<i>a-great</i>	<i>feast</i>
	Ū-rē	bāū	kahō	kē,	‘tū	tō
	<i>Him-of</i>	<i>father(-by)</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘thou</i>	<i>verily</i>
	sadē	rahō-chhē,	aur	jō	kāĩ	mhārō
	<i>always</i>	<i>remaining-art,</i>	<i>and</i>	<i>what</i>	<i>ever</i>	<i>mine</i>
	thārō	chhē.	Par	khushī	manānō	aur
	<i>thine</i>	<i>is.</i>	<i>But</i>	<i>happiness</i>	<i>to-celebrate</i>	<i>and</i>
	chāhō-thō,	kahē-k	ēhē	thārō	bhaiyā	marō-thō,
	<i>proper-was,</i>	<i>because-that</i>	<i>this</i>	<i>thy</i>	<i>brother</i>	<i>dead-was,</i>
	gayō-chhē ;	khōyō-thō,	sō	mil-gayō-chhē.’		
	<i>gone-is ;</i>	<i>lost-was,</i>	<i>he</i>	<i>found-gone-is.’</i>		

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

(DISTRICT SAHARANPUR.)

SPECIMEN II.

Maĩ das baras lag reāsat Nāhanē-māi nōk'rī kīdhī. Aur abhī
By-me ten years for state Nāhan-in service was-done. And now
 ēk bar'sē-sē nōk'rī chhadā-ti ap'nē ghar ā-gayō-chhē. Uṭhē-rē
one year-from service abandoned-having my-own house come-am. There-to
 hawā bōhat āchhī chhē, par hamārē dēsē-rē ād'miyō-rō uṭhē jī
climate very good is, but our country-of men-of there mind
 kō-nī lāgē-chhē, kāhē-k uṭhē-rē kōr apār chhaĩ, aur un
at-all-not engages, because-that there-to blind beyond-limit are, and those
 pahāriyō-rē bōlī āp-rē samajh kō-nī jāvē. Par dus'rē pahārī
mountaineers-to speech us-to understood at-all-not goes. But other hill
 Rājō-sē Nāhanē Rājā-rī taiyat ap'rī jubān sāvārē khātar
Rājās-than Nāhan Rājā-of subjects their-own tongue polishing for
 parē-rē bōhat kōsis kar-rahē-chhē. Aur Rājā-rē dilē-māi bhī ēhā-j
reading-for much effort making-is. And Rājā-of mind-in also this-very
 bāt hō-rahī-chhē kē, 'mhārē mulkē-rē ād'mī parē aur ap'rī
thing occurring-is that, 'my country-in-of men may-read and their-own
 jubān sāvārē.' Ēhī-j khātar jagā-jagā madar'sā kāyam
language may-improve.' This-very for place-place schools established
 kar-rakhē-chhē. Ēhē hamārē dēsē-rī jubān un gōarā barī dērē
making-he-is. And our country-of language those men great by-delay
 sam'jhē pāvē-chhē. Par ham yakīn karā-chhē kē, jabē wōhō
to-understand getting-are. But we certain making-are that, when that
 Rājā-rī kōsis jubān sāvārē-rē hō-rahī-chhē, jaldīha-j unō-rī
Rājā-of effort language improving-for being-made-is, quickly-verily their
 jubān sāvār jāēgī.
tongue improved will-go.

FREE TRANSLATION OF THE FOREGOING.

I served for ten years in the State of Nāhan, and came home a year ago. The climate there is very good, but does not please the people of our country, for the mountaineers there are very ignorant, and we find it difficult to understand their speech. But the Rājā of Nāhan is making greater efforts than the neighbouring Rājās are doing to

educate the people, and to polish their language. The Rājā's mind is full of this idea,—
'I must teach my subjects to read, and must polish their language.' With this object he is establishing schools here and there.

The people of that country very slowly understand our language, but now that the Rājā is endeavouring to improve theirs, it will very quickly become quite polished.

OUDH BANJĀRĪ.

In Oudh, the Banjārī does not differ from that of Saharanpur. A few short sentences will serve to show this. I have selected them to exemplify the use of *chhē* to mean 'was,' as stated when dealing with the Saharanpur Banjārī. We may note a few Rājasthānī forms which did not occur in the specimens from the latter district. Such are *man*, I, and *thai*, thou.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

(DISTRICT KHĒRĪ.)

Dī	bhāi	gharē-mā	takrār	karē-chhē.	Larāi	bakhērā-tah
<i>Two</i>	<i>brothers</i>	<i>the-house-in</i>	<i>dispute</i>	<i>making-were.</i>	<i>Quarrel</i>	<i>dispute-from</i>
ap'rē	mālē	pāchhō	karē-chhē.	Aki	bhāi	kahō, 'thai
<i>their-own</i>	<i>property</i>	<i>after</i>	<i>doing-they-were.</i>	<i>One</i>	<i>brother</i>	<i>said, 'thou</i>
niyārō	kar-dē.	Chār	pañch	bulāi,	sō	usō-usō
<i>divided</i>	<i>make.</i>	<i>Four</i>	<i>arbitrators</i>	<i>having-called,</i>	<i>that</i>	<i>half-and-half</i>
bāt-dē,	man	chāhō	mālō	khāñ	chāhō	urāñ
<i>dividing-having-given,</i>	<i>I</i>	<i>whether</i>	<i>the-property</i>	<i>eat</i>	<i>or-whether</i>	<i>I-squander</i>
tū-sē	kōhai	jarū	nahī	chhē.'		
<i>thee-with</i>	<i>any</i>	<i>concern</i>	<i>not</i>	<i>is.'</i>		

FREE TRANSLATION OF THE FOREGOING.

Two brothers, living in the same house, used to quarrel about their property. One said to the other, 'let us partition the property. We can call four arbitrators, and they can divide it half and half, and then whether I use my property or dissipate it, it will be no concern of yours.'

KĀKĒRĪ.

The Kakērs are a small tribe of comb-makers who are settled in the district of Jhansi in the United Provinces. They are said to have immigrated thither from Ajmer about two hundred years ago. They have a language of their own. Only some forty speakers of it have been recorded. I give two specimens of it,—an extract from the Parable of the Prodigal Son, and a folk-tale.

It will be seen that the language is exactly the same as that form of Labhāni of which the standard is found in Berar. In other words, it is based on the language of South-West Rajputana and of North Gujarat.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

KĀKĒRĪ DIALECT.

(DISTRICT JHANSI.)

SPECIMEN I.

Ēk janē-rē dī chhōrā hatē. Ō-rō chhōtō chhōrō ap^{nē} bāpē-sū
One man-to two sons were. His younger son his-own father-to
 kaī, ‘Ē daddā, ō dhanē-mē-sū jō mārē haīsā-ma baithē,
said, ‘O father, that property-in-from which my share-in may-be-set,
 sō dē-dai.’ Tab bē dhan bāṭṭ^ṭ dinō. Bahut dinā nēī huē
that give-away.’ Then he property dividing gave. Many days not became
 chhōtō chhōrō sab kuchh lē-kē par^{dēsē}-ma chalō-gaō, ōr
the-younger son all things collecting a-foreign-country-into went-away, and
 ūtē luch^{panē}-ma sab^{rō} dhan urā-dinō. Jab bē sab^{rō} dhan
there evil-conduct-in all fortune wasted-away. When he all fortune
 urā-dinō, tab ū dēsē-ma barō kāl paṛō. Ab ū kaṅgāl
had-wasted, then that country-in great famine fell. Now he indigent
 hō-gaō, aur ūtē-rē rahaīyō^ṭ-ma ēkē-rē atē rayē lāgō; jō
became, and that-place-of inhabitants-in one-of near to-live began; who
 ō-nē sūar charāi-nē pahūchā-dinō. Aur jūn-sō¹ bhūs sūar khātē-
him swine feeding-for sent-away. And which husks the-swine used-to-
 tē āp^{nī} khusī-sū ū bhūs khāē chātō-tō. Kēi-nē
eat his-own pleasure-with those husks to-eat wishing-he-was. Anybody-by
 nēī dinō.
not was-given.

¹ Jūn-sō = Hindōstānī jaun-sā.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

KĀKĒRĪ DIALECT.

(DISTRICT JEANSI.)

SPECIMEN 11.

Ēk rājā-rī ēk sundar ohhōrī hatī. Ō-rē gurūē ū
A king-of a beautiful daughter was. By-his religious-guide that
 bēṭī-rē lānē ap^anē manē-ma pāp bichārō. So rājā-nē
daughter-of for his-own mind-in sin was-thought. So the-king-to
 kaī ki, ‘tārī bēṭī-nē kaj lag-gai.’ Tō Rājā
it-was-said that, ‘thy daughter-to an-ill-omen has-seized.’ Then the-king
 hāt jōr-kē gurū-rē āgē ṭhārō-huō, aur kaī
hand folded-having the-religious-guide-of before stood-up, and it-was-said
 ki, ‘mārī bēṭī-rī kaj kāṭ tarē chhuṭē?’ Tō
that, ‘my daughter-of ill-omen what in-way may-leave?’ Then
 gurūē kaī ki, ‘rājā, tū ēk chand^anē-rō
by-the-religious-guide it-was-said that, ‘O-king, thou one sandal-wood-of
 kaṭh^arā banā, aur ū-ma ī bēṭī-nē baiṭhār-kē samundarē-ma
box make, and that-in this daughter making-to-sit the-sea-in
 bōā-dai.’ Rājā bē tarē karō. Āp^anē bēṭī-nē
make-to-float-away.’ The-king that very-way-in did. His-own daughter
 kaṭh^arā-ma baiṭhār-kē samundarē-ma bōā-dinī. Ab
box-in making-to-sit sea-in she-was-caused-to-float-away. Now
 ō-rō guār bēāōtā sikār khēl^atō-tō, sō ū kaṭh^arā dēkhō. Āp^anē
her man wedded hunting playing-was, that he the-box saw. His-own
 sāgati-nē kaī ki, ‘ē-nē pak^arō.’ Sō bai samundarē-ma
friends-to it-was-said that, ‘this take-hold-of.’ So they the-sea-into
 kūd-parē aur jhaṭ kaṭh^arā-nē pakar^a-līnō; aur ō-nē pārē-pa lē-āyē.
jumped and at-once the-box took-hold-of; and it beach-on brought.
 Sō ō-nē khōlō, aur dēkhō, ū-ma bēṭī hatī. Ū jō
Now him-by it-was-opened, and it-was-seen, that-in a-girl was. She when
 āp^anē guārē-nē dēkhō, sō āp^anō mōh dhāk^a-līnō. Bēṭī-nē
her-own husband saw, then her-own face covered. The-girl-to
 guār kaiḥē-chhē ki, ‘tū, kasē āī?’ Bai kaī ki,
the-husband says that, ‘thou, how came?’ By-her it-was-said that,
 ‘mārē bāpe-rē gurū hatō. Ū bāpē-nē kāṭ-kē ma-nē
‘my father-of religious-guide was. He the-father-to saying me

. kaṛ^awāō. Gurūḍ manē-ma mō-seī pāp bichārō.
got-turned-out. By-the-religious-guide mind-in me-towards sin was-thought.
 Yē chhī bāt, aur kāī nēī chhē.' Ō-rē guārē
This was the-case, other anything not is.' By-her husband
 kāī ki, 'gharē chal.' Bāī kāī ki, 'maī aisē
it-was-said that, 'home come.' By-her it-was-said that, 'I in-this-way
 chalū ki ḍāgē-rō bandarō ēk lā-kē eh-ma bēṛ-dēō, aur kaṭh^arā
may-come that forest-of monkey one bringing this-in shut-up, and the-box
 bōā-dēō. Tab maī gharē-rē chali-jāū.' Ō-rē guārē
cause-to-float-away. Then I house-to I-will-come.' By-her man
 jāsi-j kari.
so-even it-was-done.

Gurū-rō samundarē-rī tāpū-pa ghar hatō. Sō
The-religious-guide-of the-sea-of island-on a-house was. So
 āp^anē chēlō-nē kāī ki, 'kaṭh^arā-nē pak^arō.' Ū
his-own disciples-to it-was-said that, 'the-box take-hold-of.' They
 samundarē-ma kūḍ-parē, aur kaṭh^arā-nē pakar-linō.
the-sea-into jumped, and the-box they-caught.

Gurūḍ ō-nē āp^anē gharē-ma ḍharā-dinō,
By-the-religious-guide it-for his-own house-in it-was-caused-to-be-placed,
 aur chēlō-nē kāī ki, 'āj khūb bhajan karēnē, aur
and the-disciples-to it-was-said that 'to-day well hymns make, and
 jō ham bolāmā, tō bolēnē naī.' Ab chēlā bhajan karē
if I may-call, then speak do-not.' Now the-disciples hymns to-make
 lagē, ādē-rātē-pa gurūḍ ū kaṭh^arā barī khusī-sēī
began, mid-night-at by-the-religious-guide that box great pleasure-with
 khōlō. Sō band^arā nik^arō aur gurū-sū garē-sū
was-opened. So the-monkey came-out and the-religious-guide-with neck-by
 lag-gaō, aur chīt-khāō. Sō gurū mar-gaō. Jab
he-caught, and tore-it-open. So the-religious-guide died. When
 gurū nēī uṭhē-chhē, sō chēlōḍ kēwārē-rī sandē-ma
the-religious-guide not rises, then by-the-disciples the-door-of hole-in
 hō-kē dēkhō; gurū marō-parō. Sō kēwār
through it-was-seen; the-religious-guide dead-was-lying. So the-door
 kholē, aur band^arō bhāg-gaō. Aur chēlōḍ kāī,
they-opened, and the-monkey ran-away. And by-the-disciples it-was-said,
 'jēī mārē gurū-nē mār-nākho.'
'in-this-very-way our religious-guide-to it-was-killed.'

ŚIKSHĀ.

MORAL.

Jō jasī karani karē, jō jasī phala pāe.
Who as action does, he so fruit obtains.

Sundari baiṭhī apanē gharē, bābā-nē bandara khāe.
The-fair-one sat in-her-own in-house, the-holy-man-to the-monkey eats.

FREE TRANSLATION OF THE FOREGOING.

A certain king had a very beautiful daughter. His private chaplain looked upon her with evil intent, and to gratify it, said to the king that she was under the influence of some evil omen. The king stood before the monk with joined hands and asked him how the evil might be removed from his daughter. The monk then said, 'Make a chest of sandal-wood, and having shut up your daughter therein, throw her into the sea.'

The king did as he was told, and having shut her up in the chest threw her into the sea.

The girl's husband, who was out hunting, saw the floating chest, and ordered his men to jump into the sea and fetch it ashore. His men did so. When the chest was brought on land and opened, lo! there was the girl alive. As soon as she recognized her husband, she covered her face. The husband asked her how she had been thus shut up. She replied that her father's chaplain, who had an evil intent with regard to her, had brought her into this predicament. Then the husband asked her to come home with him, but she refused and said that she could not do so unless a monkey brought from the forest was placed in her stead, and the chest left floating.

Her husband did so, and she went to her husband's house.

Meanwhile the monk whose monastery was situated on an island on the sea, saw the chest floating and ordered his disciples to bring it ashore.

They did so and he had it removed to his own room.

Then he ordered his disciples to go on with their usual hymns with great vigor, and added that even if he should call them, they need not attend.

Then at midnight, full of joy, he opened the chest; but to his surprise, he found there a fierce monkey who fell upon him and tore his throat open, so that he fell down dead.

Next morning, when the disciples saw that their master did not come out though it was late in the day, they peeped through a hole in the door, and saw that he lay dead. They opened the door, and out ran the monkey.

Then they understood that the monkey must have killed their preceptor.

MORAL.—As a man sows, so does he reap. Beauty sits quiet at home, while the monk is killed by the monkey.

LABĀNKĪ OF THE PUNJAB.

The Labhānī (locally called Labānī or Labān'kī) of the Punjab is also based on Rājasthānī. But its original is rather the Bāgrī of north-west Rajputana, than the half Mārwarī half Gujarātī which we have observed in the Central Provinces. It will be remembered that one of the typical peculiarities of Bāgrī is that the initial *k* of the genitive postposition is changed to *g*, so that *kō* becomes *gō*. In Punjab Labānī this principle is carried still further. The dative postposition *kũ* becomes *gũ*; the ablative postposition *tī* becomes *dī*; the past tense of the verb substantive *tō*, was, becomes *dō*, and similarly the illative conjunction *tō*, then, becomes *dō*. We even find the word *paharāo*, clothe, changed to *bharāo*.

The declension of nouns follows the usual north-western Rājasthānī forms. The nominative of strong masculine *a*-bases ends in *ō*, not *ā*, and its oblique form and plural ends in *ā*, not *ē*. Thus, *ghōrō*, a horse, oblique form *ghōrā*. There is the usual locative in *ē*, as in *ghōrē*, on a horse. The agent case, however, takes the postposition *nē*, and is regularly employed before the past tenses of transitive verbs.

The usual postpositions are—

Dative-accusative *khō*, *gũ*, *gē* (locative of the genitive), *kō* (borrowed from Hindōstānī), *nē* (a Gujarātī form), *nũ* (Panjābī).

Ablative, *dī*, *san*, *kōlō* (from-near). Genitive, *gō* (Bāgrī), *rō* (Mārwarī), *kā* (Hindōstānī). Locative, *mā*.

Sometimes *rē* is used as a sign of the agent case as in *un-rē dīnō*, he gave; *jin-rē*, by whom. The genitive postpositions end in *ē*, when agreeing with a noun in the locative, as in *in-rē wāstē*, for this. In one case we have *nē*, the locative of the Gujarātī genitive suffix *nō*, viz., in *chillar-nē karē*, with the husks. *Rā* is used as the sign of the accusative in *jē-rā sūr khāvē-dā*, what the swine were eating.

The vocative particle is *rē* when addressing men, and *rī*, when addressing women.

The oblique plural sometimes ends in *an*, as in Rājasthānī. Thus, *ākhan-mā*, in eyes; *gōdan-mā*, on the feet.

As a general rule Hindōstānī and Panjābī forms are also freely used, so that, though based on Rājasthānī, the language is essentially mixed in character.

The numerals are as in Hindōstānī. It will be noticed that the form *dī* for 'two,' which we met in the Central Provinces, is not found in the Labānī of the Punjab.

The first two personal pronouns are as follows. The agent case is the same as the nominative :—

Maī, I, by me; *mhārō*, my; *mū-khō*, to me; *ham*, we, by us; *hamārō*, our.

Tũ or *thũ*, thou, by thee; *thārō*, thy; *tam* (a regular Rājasthānī and Gujarātī form), you, by you; *thuārō*, your.

In both pronouns Hindōstānī forms are also freely employed.

'He,' 'that' is *ō* or *wōh*, oblique singular *ū*, nom. pl. *vē* or *veh*; oblique plural *ũ* or *un*. We have also forms like *unhā ghar-mā*, in that house; *unā mulk-mā*, in that country.

Yeh or *yoh*, is 'this'; *ī-gē* (accusative), it; *ī-gō*, of this one; *inhā ghōrā-gī umar*, the age of this horse.

Other pronominal forms are *jō*, who; *jē-rā* (acc.), what; *kawn*, *kēhārō*, who? *kū-gō*, whose? *kā*, *kā-ē*, what? *kīnā-k* (with Rājasthānī pleonastic *k*), how many?

Ghar-gō, of the house, is regularly used to mean 'one's own,' like the Hindōstānī *ap'nā*.

The verb substantive is thus declined in the present :—

	Sing.	Plur.
1.	<i>ō, ā, āũ</i>	<i>ā.</i>
2.	<i>ē, ī</i>	<i>ā, ō.</i>
3.	<i>ē</i>	<i>ā, ē.</i>

The following forms are also used :—

	Sing.	Plur.
1.	<i>haigō, chhaigō</i>	<i>haigā, chhaigā.</i>
2.	<i>haigō, chhaigō</i>	<i>haigā, chhaigā.</i>
3.	<i>haigō, chhaigō</i>	<i>haigā, chhaigā.</i>

Note that, as in Northern Gujarātī, the second person singular is the same as the first person singular. Note, also, that all persons of the plural end in *ā*.

Finally, *hai* or *chhai* can be used for any person of the present tense. This also occurs in Gujarātī dialects.

The past tense is *dō*, *hēgō-dō*, or *chhēgō-dō*. The masculine plural is *dā*, *hēgā-dā*, or *chhēgā-dā*.

The simple present tense of the finite verb takes the following forms. Thus, 'I strike,' etc. :—

	Sing.	Plur.
1.	<i>mārũ</i>	<i>mārā.</i>
2.	<i>mārũ</i>	<i>mārē.</i>
3.	<i>mārē</i>	<i>mārē.</i>

The Present Definite is formed as in Rājasthānī and Gujarātī, by conjugating the verb substantive with the simple present, and not with the present participle. Thus, *maĩ mārũ-āũ*, I am striking. Similarly we have an Imperfect *khāvē-dā*, they were eating.

The Future has *s* for its characteristic letter as in eastern Rājasthānī and Gujarātī. It is conjugated as follows. 'I shall strike, etc.' :—

	Sing.	Plur.
1.	<i>mārūs.</i>	<i>mār^sā.</i>
2.	<i>mārās.</i>	<i>mār^sō.</i>
3.	<i>mār^sī.</i>	<i>mār^san, mār^sē.</i>

• There is a future passive participle in *bō*, which can also be used for the future, as in *kar^abō*, it is to be done, *i.e.*, (we) shall do.

The Imperative is as usual. Thus, *dē-thāō*, give away. Special forms are *li-ās*, bring, with the Rājasthānī pleonastic *s*; *khājē*, eat; *hōjē*, become; *chāl^ajē*, go.

It seems that the syllable *gō* (feminine *gē*) may be added to all these forms without affecting the sense. Thus, *āvē-gō*, it may come; *chāhī-gō*, it is proper; *chāl^ajē-gī*, go ye women.

The past participle ends in *iō*. Thus, *māriō*, struck. From this past tenses are formed exactly as in Hindōstānī. Thus, *ō-nē māriō*, he struck; *ō giō*, he went. The Perfect sometimes combines the past participle with the verb substantive into one word. Thus, *āyā*, for *āiō-ā*, I have come.

Kar^anō, to do, makes its past participle *kiō* or *kīnō*. *Kiō* is also used to mean 'said,' as in Gujarātī.

The present participle is *mār^atō*, striking; the infinitive, *mār^anō*, to strike; and the conjunctive participle, *mār*, *mār-gē*, or *mār-kē*, having struck.

In *khawārīō*, caused to feed, we have a causal verb formed by suffixing *ār*, as in Rājasthānī.

The first two specimens of Labānī of the Punjab come from Lahore. They are a version of the Parable of the Prodigal Son and a folk-song.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ OR LABĀNKĪ.

(DISTRICT LAHORE.)

SPECIMEN I.

Ēk bandā-gā dō chhōrā dā. Ū-gē-mā^a-dī nānā-nē bāpū-gū^a
One man-of two sons were. Them-of-in-from the-younger-by father-to
 kiō, 'bāpū, jō ghar-gō sbāb ē, ī-gē-mā^a-dī jō mū-khō^a
it-was-said 'father, what my property is, this-of-in-from what me-to
 hissō āvē-gō, woh dē-thāō.' Te un-rē ū-khō^a sārō sbāb
share may-come, that give-away.' And him-by him-to whole property
 wāt dīnō. Dhēr-sārā dīn nahī dā guj^arēyā, nānā
having-divided was-given. Many days not were passed, the-younger
 chhōrā-nē sab-kaū katthō kar-liyō, te dūr mul^ak-mā^a tur-giyō.
son-by all-everything together was-made, and far country-in he-went-away.
 Ūchhē un-rē jā-kē sārō māl luch^a-panā-mā^a ujār-dīnō.
There him-by gone-having the-whole property debauchery-in was-wasted-away.
 Tavē un-rē sārō māl kharch kar-dīnō. Unā^a mulk-mā^a
When him-by the-whole property spent was-made. That country-in

barō kāl par-gayō. Tavē ū-khō lōrh paṛan lagī. Woh unā
a-great famine fell. Then him-to want to-fall began. He that
 mul^ak-mā ēk gaurā-ālā-kaṛē rah-pariō, te un-rē ū-khō ghar-kī
country-in one village-man-near remained, and him-by him-as-for his-own
 paili-mā sūr charāwan wāstē tōriyō : te un-rē āp-hī ũ
field-in swine grazing for it-was-sent : and him-by himself those
 chhillar-nē kaṛē ghar-gō pēt bhar-linō, jē-rā sūr khāvē-dā,
husks-of with his-own belly filled, what the-swine eating-were,
 kōi-nē ū-khō khā-n diyō. Tavē ū-khō akal āi, un-rē
any-one-by him-to anything-not was-given. Then him-to senses came, him-by
 kiō, ‘mhārā bāpū-gā kit^anā-hī mānas kaul khāvē, te
it-was-said, ‘my father-of many-even servants loaves eat, and
 un-kē-dī kit^anō-hī wadh-rahē, te māi ihā bhūkhō
them-of-from how-much-even is-left-over-and-above, and I here hungry
 pariō. mar^ā-ō. Māi ihā-dī uṭhūs, te ghar-gā bāpū dhāi
fallen dying-am. I here-from will-arise, and my-own father near
 jāūs, te ū-khō kahūs, “bāpū, māi Par^amēsar-gō pāp kiō,
I-will-go, and him-to I-will-say, ‘father, by-me God-of sin was-done,
 te thārō vī pāp kiō; māi thārō chhōrō kahāwan jōgō nāhī
and thy even sin was-done; I thy son to-be-called worthy not
 rihō; mū-khō ghar-gā kāmā sār^akhō jān.” Te woh uṭhiō,
remained; me-to your-own servant like think.” And he arose,
 ghar-gā bāpū kōl giō, par tavē woh barī dūr dō, ū-gā bāpū-nē
his-own father near went, but still he very far was, his father-by
 ū-khō dēkh-linō, te ū-khō tars āiō ar woh dauriō, ū-khō
him-to it-was-seen, and him-to compassion came and he ran, him-to
 galā-kaṛē lā-linō, te ū-khō chumiō. Te chhōrē-nē ū-khō
neck-near it-was-applied, and him-to it-was-kissed. And the-son-by him-to
 kiō, ‘bāpū, māi Par^amēsar-gō pāp kinō, te thārī ākhan-mā
it-was-said, ‘father, by-me God-of sin was-done, and thy eyes-in
 gunāh kinō, māi thārō chhōrō kahāwan jōgō nāhī rihō.
sin was-done, I thy son to-be-called worthy not remained.’
 Par bāpū-nē ghar-gā mānas-nū kiō, ‘barā chaṅgā tūk^arā
But father-by his-own servants-to it-was-said, ‘very good clothes
 kādh li-ās, te ū-khō bharāō; te i-gā hāth-mā chhallō
taking-out bring, and him-to put-on; and this-one-of hand-in ring
 bharāō, te i-gā gōḍan-mā palmi bharāō; te ā khājē ar
put-on, and this-one-of feet-in shoes put-on; and come let-us-eat and
 rāzī hōjē, kyō-jē yoh mhārō chhōrō mar-giyō-dō, te phēr
happy let-us-be, because-that this my son dead-gone-was, and again

• yoh jī-pariō-ē; yoh khariō-giō-dō, te mil-pariō-ē.' Te khushī
he alive-become-is; he lost-gone-was, and found-become-is. And happiness
 karan lagē.
to-do they-began.

Te ū-gō mōtō chhōrō pailī-mā dō. Tavē woh āiō te ghar-gē
And his elder son field-in was. When he came and house-of
 jōlē āiō, un-rē wāj^atā te nāch^atā suniō. Te un-rē ghar-gā
near came, him-by music and dancing was-heard. And him-by his-own
 mānas-nē-mā-di ēk-gū hāḱ mārī te puchhiō, 'yoh kā
labourers-of-in-from one-to a-call was-made and he-was-asked, 'this what
 ban-riō-hōiō?' Te un-rē ū-khō kiō, 'thārō bhāū āiō-ē, te
going-on-is?' And him-by him-to it-was-said, 'thy brother come-is, and
 thārā bāpū-nē kaul dīnō-ē, kyō-jū chhōrō ū-gō sukh-kaṛē
thy father-by bread given-is, because-that the-son him-of happiness-with
 ā-giō-ē.' Te woh ghussā hōiō, te ghar-mā nāhī jāwā-dō.
come-is.' And he angry became, and house-in not going-was.

In-rē wāstē bāpū bāh^ar āiō, te ū-khō tarlō-kiō. Te
This-of for father outside came, and him-to entreaty-was-made. And
 un-rē jāwāb dē-kē ghar-gā bāpū-gū kiō, 'it^anā
him-by answer given-having his-own father-to it-was-said, 'so-much
 dhēr-sārā bar^as māī thārī ṭah^al kīnī-ē, kōī wārī vī māī thārō
many years by-me thy service done-is, any time even by-me thy
 kiō nāhī mōriō; tau-bhī tū mū-khō bōk^arō nāhī
sayings not was-disobeyed; nevertheless by-the me-to a-goat not
 dīnō, jō māī ghar-gā bēlī-nū rāzī kar^atō. Par
was-given, that I my-own friends-to happy might-have-made. But
 tavē thārō yoh chhōrō āiō jin-rē thārō sārō māl kanj^arī-pai
when thy this son came whom-by thy whole property harlots-on
 ujār-dīnō-dō, ū-gē bad^alē tū kaul khawāriyō.'
was-wasted-away, that-of in-return by-thee bread was-made-to-be-eaten.'

Te un-rē ū-khō kiō, 'ai chhōrā, tū sadā mhārē kaṛē i,
And him-by him-to it-was-said, 'O son, thou always me with art,
 te jērō-kaun mhārō chhai, thārō-i ē; yoh chāhī-gō dō ham rāzī
and whatever mine is, thine-even is; this proper was we happy
 hōtō te khushī kar^atā, kyō-jō yoh thārō
should-have-been and happiness should-have-made, because-that this thy
 bhāū mar-giō-dō, te phēr jī-pariō-ē; te woh khariō-giō-dō,
brother dead-gone-was, and again alive-become-is; and he lost-gone-was,
 te mil-pariō-ē.'
and found-become-is.'

[No. 15.]

INDO-ARYAN FAMILY.

WEST CENTRAL GROUP.

LABĀNĪ OR LABĀNKĪ.

(LAHORE DISTRICT.)

SPECIMEN II.

Chālō, rī chhōriyō, rukh^arī chāl^ajē-gī.*Come, O girls, (to-)tree to-go.*Rukh^arī chāl-kē te kā-hō kar^abō rī.*Tree gone-having and what-O is-to-be-done O.*Rukh^arī chāl-kē te bhāyā khēl^abō rī.*Tree gone-having and brother(-with) it-is-to-be-played O.*Rukh^arī chāl-kē te kasidā kādh^abō rī.*Tree gone-having and needle-work is-to-be-drawn O.*Chālō, chhōriyō, bāudē chāl^ajē rī.*Come, girls, out come O.*

Bāudē chāl-kē kā banābō rī.

*Out gone-having what is-to-be-made O.*Bāudē chāl-kē bēlā tōr^abō rī.*Out gone-having long-grass is-to-be-cut O.*Bēlā tōr-kē te sāvā^ā khēl^abō rī.*Long-grass cut-having and sāvā^ā is-to-be-played O.*Nhāthō, rī chhōriyō, mug^aliā āyā^ā rī.*Run, O girls, Mughals have-come O.*

Tam mat nhāthō, rī chhōriyō, ham Labānā rī.

You not run, O girls, we Labānās O.

Jē tam Labānā hōtā, dō mōdē kalāi rē.

If you Labānās were, then on-shoulder sticks O.

Jē tam Labānā hōtā dō dhilā kachhōtā rē.

If you Labānās were, then loose waist-band O.

Jē tam Labānā hōtā, dō māthē piṇḍi rē.

If you Labānās were, then on-forehead turbans O.

Tam, rī chhōriyō, kē-rē tāṇḍē giō?

You, O girls, what-in-of in-camp are (you)?

Ham-jō chhōri Gujar-gē tāṇḍē giñ.

*We-veryly girls Gujar-in-of in-camp are.*Kaun vēhājē khar^awō, kaun vēhājē chhīt? Khar^awō gham-kār*Who buys red-cloth, who buys calico? Red-cloth noise*

machāvē.

makes.

Sūs^arō vēhājē khar^awō, bauriyō vēhājē chhīt, khar^awō
Father-in-law buys red-cloth, daughter-in-law buys calico, red-cloth
 gham-kār machāvē.

noise makes.

Kit^anā-k āyō khar^awō, kit^anā-k āi chhīt. Khar^awō
How-much came red-cloth, how-much came(-purchased) calico. Red-cloth
 gham-kār machāvē.

noise makes.

Khar^awō āṭh gaj āyō, khar^awō, das gaj āi
Red-cloth eight yards is-obtained, red-cloth, ten yards is-obtained (comes)
 chhīt, gham-kār machāvē khar^awō.
calico, noise makes red-cloth.

FREE TRANSLATION OF THE FOREGOING.

- (1) 'Come, girls, come to a tree.'
- (2) 'What shall we do, if we go to a tree?'
- (3) 'We shall go to the tree. There we shall sport with our brethren and do needle-work.'

- (4) 'Come, girls, come out.'
- (5) 'If we go out, what shall we do?'
- (6) 'When we go out, we shall cut long grass.'
- (7) 'And we shall play the sports of the month of Sāwan.'

Enter a troop of Mughul pedlars.

- (8) 'Run away, girls, here is a troop of Mughuls.'
- (9) (*The Mughuls.*) 'Do not run away, girls. We are Labānās.'
- (10) 'If you were Labānās, you would carry sticks on your shoulders.'
- (11) 'If you were Labānās, your waistbands would be loose.'
- (12) 'If you were Labānās, you would have *pinḍī*-turbans on your heads.'
- (13) 'O girls, in what village do you live?'
- (14) 'We girls live in a Gujar village.'
- (15) 'Who wants to buy red cloth, and who wants to buy chintz? The red cloth makes a noise.¹'
- (16) 'The father-in-law buys red cloth, and the daughter-in-law buys chintz. The red cloth makes a noise.'
- (17) 'How much red cloth was purchased, and how much chintz? The red cloth makes a noise.'
- (18) 'Eight yards of red cloth were purchased, and ten yards of chintz. The red cloth makes a noise.'

¹ I am not sure of the meaning of this last phrase. It may mean 'he calls out "red cloth for sale."'

LABĀNĪ OF KANGRA.

The Labānī of Kangra does not differ from that of Lahore. There are only a few local peculiarities. As a specimen, I give an interesting folk-tale.

We may note the following few divergencies from what we have seen in Lahore.

The locative of the genitive as well as the sign of the conjunctive participle is sometimes written *gai* instead of *gē*. For the dative we have *gū* (not *gū*) and *khū* (not *khō*). The sign of the locative is *mañ*.

The datives of the first two personal pronouns are *ma-khū*, to me; *ta-khū*, to thee. *Woh*, that, and *yoh*, this, have feminine forms, *wah* and *yah*, in the nominative singular. Thus, *wah ant dēsī*, she will give the explanation; *wah jagah dīsī*, that place (fem.) appeared; *yah (bāt, understood) mushkal chhai*, this thing is difficult. In Rājasthānī these pronouns have also such feminine forms.

The same two pronouns have *unē* and *inē* for their oblique forms singular. Thus, *unē janānā-nē*, by that woman; *inē bāt-gū*, to this thing.

‘What?’ is *kah*, and ‘anything’ *kañ*.

Among verbal forms note *thō* as well as *dō* for ‘was’; *karas*, I shall do; *dēs*, I will give; *dēsī*, she will give. The past participle is spelt with *y*, not *i*. Thus, *dēkhyō*, seen.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ.

(KANGRA DISTRICT.)

Ēk	mānas	nauk ^a rī	dē-kai	ghar-gū	āyō-thō.				
<i>A</i>	<i>man</i>	<i>service</i>	<i>given-having (fulfilled)</i>	<i>home-to</i>	<i>come-was.</i>				
Āgē	paīdē-maī	andhēri	rāt-gū	kuchhē	rah ^a nā-gī	salāh			
<i>Further-on</i>	<i>the-road-in</i>	<i>dark</i>	<i>night-at</i>	<i>somewhere</i>	<i>stopping-of</i>	<i>intention</i>			
hūi.	Adh ^a rātō	hōyō,	tō	ū-nē	dēkhyō	ēk	janānā-nē	ghar-kō	
<i>became.</i>	<i>Midnight</i>	<i>became,</i>	<i>then</i>	<i>him-by</i>	<i>was-seen</i>	<i>one</i>	<i>woman-by</i>	<i>her-own</i>	
bēṭa	yār-gai	kahē	lag-gai	kāṭarālyō.	Unē	mānas-nē			
<i>son</i>	<i>the-lover-at-of</i>	<i>at-the-order</i>	<i>joined-having</i>	<i>was-killed.</i>	<i>That</i>	<i>man-by</i>			
inē	bāt-gū	dēkh-gai	saghālā-tāī	mhaī	rahyō.	Unē	janānā-gū		
<i>this</i>	<i>occurrence-to</i>	<i>seen-having</i>	<i>morning-till</i>	<i>there</i>	<i>stayed.</i>	<i>That</i>	<i>woman-to</i>		
inē	bāt-gū	bhēd	puchhyō	ki,	‘inē	bātē-gū	ant	dē, ki	
<i>this</i>	<i>matter-to</i>	<i>secret</i>	<i>was-asked</i>	<i>that,</i>	<i>‘this</i>	<i>matter-of</i>	<i>meaning</i>	<i>give, that</i>	
yār-gai	kahē	lag-gai	bēṭa-gū	kyū	mār-diō?	Kai,			
<i>lover-at-of</i>	<i>at-the-saying</i>	<i>joined-having</i>	<i>the-son-to</i>	<i>why</i>	<i>was-killed?</i>	<i>What,</i>			
ta-khū	bēṭa	pyārō	naī	dō?’	Unē	janānā-nē	jawāb	diō	kai,
<i>thee-to</i>	<i>the-son</i>	<i>dear</i>	<i>not</i>	<i>was?’</i>	<i>That</i>	<i>woman-by</i>	<i>answer</i>	<i>was-given</i>	<i>that,</i>

'inē bāt-gū ant lainō, tau mhārī bah'nī jōlē jā; maĩ
'this matter-of meaning is-to-be-taken, then my sister near go; I
 chithī diyū. Wah ta-khū ant dēsī.' Woh mānas chithī
 (a)-letter give. She thee-to meaning will-give.' That man the-letter
 lē-gai ū-gī bah'nī jōlē gayō. Chithī dēkh-gai kahyō
 taken-having her-of sister near went. The-letter seen-having it-was-said
 ki, 'jēthā at'wār-gū ā, aur jēthā bak'rū
 that, 'eldest (i.e. first-of-the-month) Sunday-on come, and a-first-born kid
 kērē lē-ā; maĩ ta-khū ant dēs.' Woh mānas jēthā at'wār-gū
 with bring; I thee-to meaning will-give.' That man eldest Sunday-on
 bak'rū lē-kar āyō. Unē janānā-nē chaukō bēhl-diyō,
 (a)-goat taken-having came. That woman-by a-mud-platform was-prepared,
 bak'rū-gū ūbhō kiyō, sandhūr-gō tīkō lā-diyō; aur unē
 the-goat-to standing-up was-made, vermilion-of mark was-applied; and that
 mānas-gai hāth-maĩ tal'wār dī, aur kahyō ki, 'tavē maĩ
 man-in-of hand-in a-sword was-given, and it-was-said that, 'when I
 ta-khū sārāt karas, tau tū bak'rū-gū kāṭarāl'jē.' Unē janānā-nē kaũ
 thee-to sign make, then thou the-goat-to kill.' That woman-by some
 mantra parh-gai sārāt dī. Ū-nē bak'rū kāṭarālyō.
 incantations recited-having the-sign was-given. Him-by the-goat was-killed.
 Woh mānas kah dēkhē ki, 'maĩ ēk ban-maĩ chhiyū; kōi
 That man what did-he-see that, 'I one forest-in am; any
 mānas najar naĩ āt; phirat-phirat najar-maĩ āyō ēk
 man (in)-sight not comes; wandering-about sight-in came one
 gōl-sō ghar dīsyō; kōi būhō naĩ dōi. Ū-kai ālē-dwālē phirat
 roundish house was-seen; any door not was. It-of round-about walking
 rihyō, aur kōi bidh-nē upar charhyō. Tau ghar-maĩ ēk
 I-remained, and some means-by up I-climbed. Then the-house-in one
 pairī dīsī. Ghar-maĩ utaryō, khāt bichhānō bichhyō thō,
 ladder was-seen. The-house-in I-descended, bedstead bedding spread was,
 apar mānas kōi naĩ dō. Khāt-par chup-gup sō-gayō.'
 but man any not was. The-bedstead-on quietly I-went-to-sleep.'

Inē ghar-gī mālkan chār parī thī. Veh āī, tau kōi
 This house-of owners four fairies were. They came, then some
 pakh'lō mānas mhā sōyā dēkh-kar dar-gai; kahan lagī
 strange man there sleeping seen-having they-became-afraid; to-say they-began
 ki, 'Mahārāj-nē ham-khū ban-maĩ mānas balā-diyō, i-khū kaũ
 that, 'God-by us-to the-forest-in a-man has-been-summoned, this-one-to anything
 mat kahō.' Un janānā-nē salāh kar-kē unē mānas-gū kaũ
 not say.' Those women-by council having-made that man-to anything
 naĩ kahyō. Tavē woh jāg-paryā, tō ū-khū kharā-kharā khān-gū
 not was-said. When he woke-up, then him-to very-good food

diyō, aur ū-khū dhīryā karā-diyō. Inē dhab-nē ū-khū
was-given, and him-to comfort was-made. This manner-with him-to
 das pand'rāh din khurāk dēt-rahī, aur āpas-māī
ten fifteen days food they-continued-to-give, and themselves-in
 un-kō badō pyār hō-gayō.
them-to great affection became.

Un mānas-nē ēk din parī-gū kahyō ki, 'tam tavē
That man-by one day the-fairies-to it-was-said that, 'you when
 sail karan chālī-jāō, tau māī ēk¹lau dārap-jāū.' Parī-nē
walking to-make go, then I alone afraid-become.' The-fairies-by
 i-khū ghar-gī kuñjī dē-dī, aur kahyō ki, 'phalānī
this-one-to the-house-of key was-given, and it-was-said that, 'such-and-such
 kōth¹rī-gū mat ughār¹jē; aur sab kōth¹rī ughār-gē
room-to not open; and all-(other) the-rooms opened-having
 dēkhat-rah¹jē.' In khusī-māī ēk mahinō gujar gayō; veh
looking-remain.' This happiness-in one month having-passed went; those
 parī ū-kī janānā ban-gaī, aur woh un-kā khasam.
fairies his wives became, and he their husband.

Ēk din unē mānas-gā dil-māī āī, uki 'nē kōth¹rī-gū
One day that man-of the-mind-into it-came, that 'those rooms-to
 ughār¹gē dēkh¹nī chāh¹jē.' Unē kōth¹rī-gū ughār¹gī
opened-having to-see it-is-proper.' That room-to opening-for
 parī nāh karī-dī ū-nē kōth¹rī ughārī. Tau
(by)-the-fairies prohibition made-was him-by the-room was-opened. Then
 unē kōth¹rī-māī gadhō maīdhyō disyō. Pal¹nā ū-kī magar-par, aur
that room-in an-ass tied-up was-seen. A-saddle its back-on, and
 jarā samān aswārī-gō ū-kī magar thō. Gadhō kēhan lagō
jewelled trapping riding-for its back(-on) was. The-ass to-say began
 ki, 'tū ā, mhārē-par char¹jā; māī ta-khu thōrī dēr-māī
that, 'thou come, me-on mount-up; I thee-to a-short while-in
 badī dūr-tāī sail karā-gē yāī pujā-dēs.' Woh
a-great distance-to a-jaunt caused-to-make-having here will-bring.' That
 mānas aswār hō-gayō. Gadhō asmān-gū udyō, aur ēk ban-māī jā-paryō,
man rider became. The-ass the-sky-to flew, and one forest-in alighted,
 dhērī-par phiran lagō, gand¹gī khān lagō.
manure-on to-walk-about began, dirt to-eat began.

Unē mānas-nē sam¹jhyō, 'gadhō bhūkhō chhai, kaū khā
That man-by it-was-thought, 'the-ass hungry is, something eating
 pī lē.' Āp utar-gē dānak sō-gayō.
drinking let-it-take.' He-himself dismounted-having at-once went-to-sleep.
 Dānak ākh lag-gaī. Ākh ughārī tau kah dēkhyō ki
At-once eye closed. Eye opened then what was-seen that

gadhō mhā naī rahyō, aur unē jagah bak^arū
the-ass there not remained, and that place the-goat
 kāṭyō-dō, wah jagah disī. Unē janānā-jōlē daur-gē
killed-was, that place was-seen. That woman-near run-having
 gayō; kahan lagō ki, ‘ma-khū ēk bēri phēr
he-went; to-say he-began that, ‘me one time again
 mhā pujā-dē.’ Tau unē janānā-nē jawāb diyō ki, ‘yah
there cause-to-reach.’ Then that woman-by answer was-given that, ‘this
 mushkal chhai, ab tū ghar-kā jēṭhā bēṭā-gū lē-ā. Tau maī
difficult is, now thou thine-own first-born son bring. Then I
 pujā-diyū. Tiyyū kahyō tiyyū-hī jēṭhā bēṭā-gū lē-āyō, aur
will-convey. Just-as it-was-said so the-first-born son-to he-brought, and
 bak^arā-gī jagah unē janānā-nē unē bēṭā-gū ubō-kar-diyō, aur
the-goat-of instead that woman-by that son-to standing-was-made, and
 tal^awār unē mānas-gā hāth-maī dī, aur mantra paṛhan lagī.
the-sword that man-of hand-in was-given, and incantations to-recite she-began.
 Tavē bakhat sārāt-gō āyō, tō tal^awar unē mānas-gā hāth-ma-dī
When the-time the-sign-of came, then the-sword that man-of hand-in-from
 lē-li, ki, ‘pasū, ta-khū kōī ant nai āyō?
she-took, that, ‘brute, thee-to any meaning not has-come?

FREE TRANSLATION OF THE FOREGOING.

A man was once coming home from service, and as he was benighted on the way, stopped for the night in a wayside house. At midnight he saw a woman kill her son at the instigation of her lover. He stayed where he was till morning, and then asked her for an explanation of her conduct. ‘Is not,’ said he, ‘thine own son dear to thee?’ She replied, ‘If thou want an explanation, thou must go to my sister. I will give thee a letter to her, and she will give thee the explanation.’

So the man took the letter to the woman’s sister, and when the latter had read it, she said, ‘Come to me on the first Sunday of next month with a first-born goat, and I will give you the explanation.’ So on the first Sunday of the next month the man brought her the goat. She had prepared a sacrificial platform on which she made the goat to stand, and she put a vermilion mark on its forehead. Then she gave a sword into the man’s hand and said, ‘When I give thee the sign kill the goat.’ Then she recited some incantations and gave the sign. The man killed the goat, and, lo and behold, he immediately found himself in the middle of a forest, with not a soul near him. He wandered about till he came to a round-looking house without a door. He walked round it, and somehow or other managed to climb up the wall and to get down inside. There he found a bedstead and bedding, but nobody was there, so he quietly lay down on the bed and went to sleep.

Now the owners of this house were four fairies. When they came home they were quite frightened to see a strange man, and they said among themselves, ‘God has sent us

a man in the middle of this forest. Let us not say anything to him.' So they said nothing to him, and when he awoke they put nice food before him, and did all they could for his comfort. In this way they tended him for some ten or fifteen days, and they all became quite fond of him and he of them.

One day the man said to them, 'When you go out for a stroll, I am always afraid of being alone.' So they gave him the keys of the house, and told him that he might amuse himself by looking into all the rooms, except one, and into that room he was not to go. After a month had passed they got on so well together that they took him for their husband, and he took them for his wives.

One day it came into the man's head that he would look through the rooms of the house, and he opened the door of the room which the fairies had told him not to enter. In the room he saw an ass. It had a saddle on its back, and jewelled trappings. The ass said to him, 'Mount my back, and I will take thee for a ride for a great distance in a moment of time, and then I will bring thee safely back here.' So the man got on its back, and the ass flew up to heaven, and when it came down again, it alighted in a forest. It began to walk about on a dunghill and to eat the dirt. The man thought that the ass was hungry, and got off to give it something to eat and drink. No sooner had he dismounted than he fell into a deep sleep. When he awoke and opened his eyes, the ass was no longer there, and he found himself in the very place where he had killed the goat. He ran up to the woman, and asked her to send him back again to his home with the fairies. She replied, 'This is a difficult thing to do. If you will bring me your first-born son, I will be able to send you there.' As soon as she had finished, he went and fetched his eldest son, and the woman made the boy stand on the platform on which the goat had previously stood. She put a sword into the man's hand and began to recite her incantations. When the time came for her to make the sign to strike the mortal blow, she snatched the sword from his hand, and said, 'Thou brute, dost thou not yet understand why my sister killed her child to please her lover?'

Except those received from the district of Muzaffargarh, all the remaining Labānī specimens received from the Punjab are in the same language as that of those just given. Further examples are therefore not necessary.

The specimens received from Muzaffargarh are quite different. This district is separated from Bikaner by the north of the State of Bahawalpur, and the Muzaffargarh Labānī specimens are in ordinary Bikanērī. A few lines from the commencement of a folk-tale which in itself is not of great interest, and is moreover not very decent, will show this.

Ēk	saudāgar	saudāg ^{ar} rī-nē	giō.	Saudāgar-zādī	ēk ^{li}	rahī.
<i>A</i>	<i>merchant</i>	<i>trade-for</i>	<i>went.</i>	<i>The-merchant's-wife</i>	<i>alone</i>	<i>remained.</i>
Pādshāhī-rō	wazīr	ēk	buḍḍhī-nē	kahē	lāgō,	'saudāgar-zādī
<i>The-kingdom-of</i>	<i>the-wazīr</i>	<i>an</i>	<i>old-woman-to</i>	<i>to-say</i>	<i>began,</i>	<i>'the-merchant's-wife</i>
dhurī jāō,	mārē-lā-rē	majlas	karā.'			
<i>near</i>	<i>go,</i>	<i>me-with</i>	<i>intimacy</i>	<i>make.'</i>		

It is unnecessary to give more. It will be seen that the above is ordinary Bikanērī. I may mention, however, that in this dialect the word for 'two' is *dī*, as in the Labhānī of the Central Provinces.

LABĀNĪ OF GUJARAT.

As an example of the Labhāni (locally called 'Labānī') of Gujarat, I give an extract from a version of the Parable of the Prodigal Son received from the district of the Panch Mahals. It will be seen that it follows the Panjābī Labānī in changing an initial *k* to *g*. Thus, *kō*, of, becomes *gō*, and *kī*, that, becomes *gī*. I have not found any instances of the change of *t* to *d*, which also occurs in the Panjab. As will be seen from the specimen, the dialect is in other respects a mixture of Gujarātī and Mālvī.

Amongst special peculiarities, we may notice the change of *i* to *a* in words like *dan* for *din*, a day, and *nakalyō* for *nikalyō*, he went out. So, *ē* becomes *a* in *phar^abō* for *phēr^abō*, to journey. *U* becomes *a* in *malak* for *mulk*, a country; *adāū* for *udāū*, prodigal, and *gamāyō* for *gumāyō*, wasted. All these also occur in colloquial Gujarātī.

The usual postposition of the agent case is *nē*, but we have also *gē* in *ũ-gē gamāyō*, he wasted. The demonstrative pronoun is *ũ*, *tī*, or *vī*.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ.

(DISTRICT PANCH MAHALS.)

Ēk manakh-gē dō chhōrā thā. Tī-mē-gā nānā chhōrā-nē ũ-gā
One man-to two sons were. Them-in-of the-younger son-by him-of
 dādā-gē kiyō gī, 'mārā bhāg-gō jō māl āvē tī ma-gē
father-to it-was-said that, 'my share-of what property comes that me-to
 dō.' Pachhē ũ-gā dādā-nē māl-mē-thī ũ-gī bhāg pād
give.' Afterwards him-of father-by property-in-from him-of share having-divided
 diyō. Thōdā dan kēdē nānā chhōrā-nē sab māl
was-given. A-few days afterwards the-younger son-by all property
 bhēgō kar-diyō, nē dur^akā malak phar^awā nakalyō. Nē
collected was-made, and a-distant country to-journey he-went-out. And
 adāū hōī ũ-gē ũ-gō māl gamāyō. Jab
prodigal having-become him-by him-of the-property was-squandered. When
 ũ-gā kanē sab hō-riyō, nē malak-mē bhārī kāl paḍyō,
him-of near all disappeared, and the-country-in a-heavy famine fell,
 tabē vī-gē bhīḍ paḍ^awā lāgī. Tabē ũnā malak-gā lōk kanē
then him-to distress to-fall began. Then that country-of a-person near
 gayō, nē vī-gī sāth maḷ-gayō. Ūnē ũ-gē āp-gā klēt-mē
he-went, and him-of with was-joined. By-him him-for his-own field-in
 duk^arā^ñ chār^awā ghālyē mēlyō. Duk^aryā^ñ jō khābākī khātī,
swine feeding for he-was-sent. The-swine what food used-to-eat,
 ũ-gā-thī yō ũ-gī bhūkhī kōkh bhar^atō; paṇ ũ-gē
that-of-from he him-of the-hungry belly he-used-to-fill; but that-as-for
 ũ-gē diyō nī.
him-to it-was-given not.

3

*dialect of their own, of which the following speakers have been returned for this Survey :—

TOTAL. . 2,872

the occasion of his expedition to Kabul (A.D. 1587), and that some of them settled in the neighbourhood of their present seat on his return from that country.

There is a Bahrūp sub-tribe of the Labānās of the Punjab, and Sir Denzil Ibbetson¹ has pointed out that the Labānās and Mahtams closely resemble each other.

Their language is nearly the same as that of the Labhānīs of Berar, *i.e.*, it is based on the dialects spoken in Northern Gujerat (of Bombay) and in South-Western Rajputana. It hence differs somewhat from the Labānī of the Punjab, which, as we have seen, is more nearly connected with Bāgrī.

As specimens of this dialect, I give a version of the Parable of the Prodigal Son, and an account of the origin of the tribe as narrated by a Bahrūpiā. Both come from Sialkot. It will be seen that the language differs but slightly from Berar Labhānī, except that it is freely mixed with Panjābī. The specimens received from Gujrat are similar, but have a stronger admixture of that language. No specimens have been received from Kapurthala.

The following are the principal characteristics by which we can compare the language of the specimens with the Labhānī of Berar.

There is a tendency to *metathesis*, or the interchange of consonants in the same word. Thus, *wahēlī* for *havēlī*, a mansion.

There is the usual oblique form in *ē* for nouns ending in consonants. Thus the dative of *Lāhōr*, Lahore, is *Lāhōrē-nē*; so *ghorē-ṭhā*, from the house. Strong masculine nouns with *ā* bases end, as usual, in *ō*, with an oblique form in *ā*. Thus, *ghōṛō*, a horse, oblique singular *ghōṛā*. The postposition of the genitive is *rō* (with the usual changes), and that of the dative, *rē*, *rā*, or *nē*. The case of the agent may take *nē*, but, as often as not, drops it.

Note the form $d\bar{z}$, not $d\bar{o}$, for 'two.' This is characteristic of Labhānī.

As for the pronouns, there are a few peculiar forms. In the first two personal pronouns, *maĩ* is 'I' and 'by me,' and *taĩ* or *tũ* is 'thou' and 'by thee.' Irregular is *mimĩ* for *maĩ vĩ*, even I. The genitives are properly *mhārō* and *thārō* (as in Berar), but they are often written *māhrō* or *māhar* and *tāhrō* or *tāhar*, respectively. The pronoun of the third person is *ũ*, its oblique form, and also its agent case, is *oh*, *ũ*, or *uhō*. 'This' is *ai*. *Jaĩ*, by whom.

¹ *Outlines of Panjáb Ethnography*, §§ 494, 494. Calcutta, 1883.

The present tense of the verb substantive is as usual in Labhānī. Thus :—

	Singular.	Plural.
1	<i>chhũ</i> or <i>chhē</i> .	<i>chhā</i> or <i>chhē</i> .
2	<i>chhē</i> .	<i>chhō</i> or <i>chhē</i> .
3	<i>chhē</i> .	<i>chhē</i> .

Note that *chhē* can be used for any person and in both numbers. It is also used for the past tense, as in the first sentence of the Parable and in many other passages in the specimens. The Gujarātī forms *hatō* and *tō* are also freely used.

The conjugation of the finite verb is the same as that of Berar Labhānī. We may note the Gujarātī form *gēlō* as well as *giyō*, for 'he went.'

We have a peculiar negative in *natar dētō*, was not giving.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ.

BAHRŪPIĀ DIALECT.

(DISTRICT SIALKOT.)

SPECIMEN I.

Ik ād^amī-rē dī bēṭā chhē. Eh-dē-māi-lō nanhkō bēṭā bāū-nē
One man-to two sons were. These-of-in-from the-younger son the-father-to
 pūchhyō, 'rē bāū, jō māhrō hissō chhē, mannē dē-dē.' Oh-nē
asked, 'O father, whatever my share is, me-to give.' Him-by
 hissō baṇḍ dīnō.' Ō-rō bēṭā nānhō sab kāi līdō,
the-share having-divided it-was-given.' His son younger all anything took,
 ap^anē-pāi rākh-līdō, dūrē-rē mulkh chalē-giyō. Utthē jā-kē bhairē
himself-with kept, far-of country went-away. There gone-having bad
 kāmō-rē-māi sab ap^anō māl-madā ujār-dīnō. Jad ūi sab
acts-of-in all his-own property was-squandered-away. When by-him all
 māl-madā ujār-dīnō, oh mulkhē-māi barō kāl paṛyō; ū
the-property was-squandered-away, that country-in a-great famine fell; he
 barō garib hō-giyō. Oh mulkhē-rē shāhē-pāi gēlō; shāhē
very poor became. That country-of a-wealthy-man-near he-went; by-the-wealthy-man
 ap^anē pailyō-māi sūr chugāi-nē oh-nē mēlyō. Ū kah^atō-tō 'jō
his-own fields-in swine feeding-for him-for he-was-sent. He saying-was 'what
 sūr khātō-tō, uh chhillaṛ mimī khā-liyūi.' Oh-nē kōi kāi
the-swine eating-were, those husks I-also may-eat.' Him-to anyone anything
 natar dētō. Jadē oh-nē hōsh āi, phir ūi kihyō, 'māhrē
not used-to-give. When him-to senses came, then by-him it-was-said, 'my

bāp-rē kināī naukar-chākar gharē-thā bāṭī khāvē-*chhē*; maī ittē
father-to how-many servants the-house-from leaves eating-are; I here
 bhūkhō marū-*chhū*. Maī ap^{nē} bāpē-pāī jāiyū, oh-nē jā-kē
of-hunger dying-am. I my-own father-near will-go, him-to gone-having
 kahyū, “hē bāū, maī aṣhmānē-rō gunāh kidō, tāhrē hutē bhī
I-will-say, “O father, by-me heaven-of sin was-lone, of-thee for also
 kidō, abē maī tāhrō bēṭā nahī banū, jō tāhar naukar-chākar
it-was-done, now I thy son not may-become, who thy servants
chhē, oh-rē māfak mannē rākh.” Phir uṭh-kē ap^{nē} bāp-pāī
are, those-of like me keep.” Then arisen-having his-own father-near
 ā-giyō. Ū ajē dūr-hī hatō, oh-nē dēkh-kē bāū-nē barō darēg
he-came. He yet far-even was, him-to seen-having the-father-to great pity
 āyō; daur-kē oh-nē galē lagār-lidō, ū-rō mūh māthō chūmyō.
came; run-having him-to on-the-neck he-was-applied, his face forehead was-kissed.
 Ō-rē bēṭā kahyō, ‘rē bāū, maī tāhrō tē aṣhmānē-rō gunāh
Him-to the-son said, “O father, by-me thee-of and heaven-of sin
 kidō, abē maī lāiq nahī, jō tāhrō bēṭā banū.’ Oh-rē bāp
was-done, now I worthy (am)-not, that thy son I-may-become.’ His father
 kahyō, ‘chaṅg-chaṅg kap^{rā} liy-āō, oh-nē lag^{rā}-diyō; oh-rē hāthē-māī chhāp,
said, “good-good clothes bring, him-to put-on; his hand-in a-ring,
 tē pagō-tē juttī ghalā-diyō; waḍō bak^{rā} liy-āō, tē oh-rō jhaṭ^{kā} karō, tē
and on-feet shoes put-on; big he-goat bring, and it-of killing do, and
 ral-kē khāwā, tē bar khushī karā. Eh māhrō bēṭā mar-giyō-tō,
united-having let-us-eat, and a-great joy let-us-make. This my son dead-gone-was,
 abē jī-paryō-*chhē*; gumā-giyō-tō, abē lāh-paryō-*chhē*. Phēr oh khushī
now alive-become-is; lost-gone-was, now found-become-is.’ Then they happiness
 karē lāg.
to-do began.

Oh-rō waḍō bēṭā pailī-māī hatō. Jad gharē-dē-nērē āyō, gānō
His elder son the-field-in was. When the-house-of-near he-came, singing
 nāch^{nō} sābalyō. Ū ēkī-naukar-nē bulā-ke pūchhyō, ‘ai
dancing was-heard. By-him one-servant-to called-having it-was-asked, ‘this
 kāī *chhē?*’ Uḥō kahyō, ‘tāhrō bhāī āyō-*chhē*, tāhrē bāp bak^{rā}
 what is?’ By-him it-was-said, ‘thy brother come-is, (by-)thy father he-goat
 jhaṭ^{kā}yō-*chhē*; ih-wāstē oh-nē bhalō-chaṅgō pāyō-*chhē*.’ Ū gussē
 caused-to-be-killed-is; this-for him-for safe-sound found-he-is.’ He angry
 hōyō; unhē chāh kidō ai, ‘ap^{nē} gharē-māī na-jāwā.’
became; to-him wish was-made this, ‘my-own house-in not-we (i.e. I)-may-go.’
 Oh-rē bāp bāhar ā-kē manā-lidō. Oh ap^{nē} bāp-nē
His by-father out come-having it-was-remonstrated. By-him his-own father-to
 jāwāb dīnō, ‘dēkh-lē rē, maī tāhar innā chir khidmat kar^{tō} rah^{tō}-*chhū*;
 reply was-given, ‘see O, I thy so long service doing remaining-am;

kadē maĩ tāhrē kahē-thā bāhar nahī giyō; taĩ kadē mannē bag^arōṭā
 ever I thy command-from out not went; by-thee ever to-me kid
 vī dīnō nāhī, tē mimī ap^anē yārō-nālē khushī karū. Jadē
 even was-given not, that I-also my-own friends-with happiness may-make. When
 tāhrō ai bēṭā āyō-chhē, jaĩ tāhrō māl kañj^arō-rē gharē
 thy this son come-is, by-whom thy property harlots-in-of in-house
 ujārē-chhē tū oh-rē wāstē wadō-bak^arā jhaṭ^akāyō-chhē. Oh-nē
 squandered-was by-thee him-of for big-he-goat caused-to-be-killed-is. Him-to
 oh kahyō, 'rē bēṭā, tū rōj māhar-pāĩ ravē-chhē, jō
 by-him it-was-said, 'O son, thou every-day me-near living-art, whatever
 māhrō chhē, sō tāhrō chhē. Abē khush hōtō chāhī chhē; ai tāhrō bhāi
 mine is, that thine is. Now glad being proper is; this thy brother
 mar-giyō-to, abē jī-paryō-chhē; gumā-giyō-to, abē ā-milyō-chhē.
 dead-was, now alive-become-is; lost-gone-was, now found-is.'